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Evanston

UNITY

Devoted to Christian Healing

"Preach, saying, The kingdom of heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out demons: freely ye have received, freely give." —Jesus

September, 1925

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UNITY

DEVOTED TO PRACTICAL CHRISTIANITY

A monthly magazine issued the first of the month by
UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Missouri
CHARLES FILLMORE AND MYRTLE FILLMORE, *Editors*

Entered as second-class matter, July 15, 1891, at the post office at Kansas City, Missouri, under the act of March 3, 1879.
Accepted for mailing at special rate of postage provided for in section 1103, act of October 3, 1917, authorized October 28, 1922.

VOL. 63 KANSAS CITY, MO., SEPTEMBER, 1925 No. 3

Unity magazine is a handbook of Christian healing and Christian living.

The purpose of Unity is not to found a new sect, but to give the people a practical application of what they already have through their church affiliations. Unity stands independent as an exponent of Practical Christianity, teaching the application of the doctrine of Jesus Christ in all affairs of life. The teachings of Unity explain the action of mind, the connecting link between God and man. They explain how mind affects the body, producing discord or harmony, sickness or health; how it brings man into the understanding of divine law, harmony, health, and peace, here and now.

Unity magazine is also the organ of the Society of Silent Unity, an organization through which an immense amount of help is being extended to suffering humanity everywhere. No matter how desperate a case may be, the Society of Silent Unity will take it.

Believing in the innate honesty and justice of all men and women, Silent Unity has made no demand for money, no charge against any one, in the more than thirty years of its existence. It receives voluntary offerings for all its ministrations.

If you or your friends are sick or unhappy, in poverty or financial difficulties, or in trouble of any kind, write or telegraph to this Society, and you will be given its ministry at once. All correspondence is confidential.

Send all requests for help to *Society of Silent Unity*, 917 Tracy, Kansas City, Mo.

THOSE WHO SEE GOD

O hearts of love! O souls that turn
Like sunflowers to the pure and best!
To you the truth is manifest:
For they the mind of Christ discern
Who lean like John upon His breast!

—*Whittier.*

THE DEVELOPMENT OF FAITH

CHARLES FILLMORE

FAITH has an abiding place in man's consciousness. This place of abiding is described in the Scriptures as the "house of Simon and Andrew." A house is a structure that some person has built for a home. A man's house is his castle. Perhaps generation after generation is born and reared in the same house. The house where a great genius was born is preserved with care, and it is visited year after year by those who are devotees of the one who expressed some great thought, art, or discovery. If the barn cave at Bethlehem, where Jesus was born, were found, it would become the most famous shrine in the world. The importance that we give to the places where great men and women were born, is founded on the centralizing power of thought. All structures are thought concentrations. Constructive thinking ultimates in the construction of places of abode. Savages do not build houses or cities, because they do not think constructively.

In the time of David the children of Israel were nomads. The consciousness of the indwelling Spirit had not been born in their minds, and could not, in consequence, be formed in their bodies. That the time was ripe for a more constructive state of mind is set forth in these words of Jehovah, found in II Samuel 7:5, 6:

> Shalt thou build me a house for me to dwell in? for I have not dwelt in a house since the day that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle.

After receiving this message, David, the drawing power of love, began gathering material for Solomon's temple. Jehovah told David that he could not build the temple because he was a man of war. The temple of God is man's body ("Your body is a temple of the

Holy Spirit"), but if man has not complied with the law of permanent body building, he is like the nomadic children of Israel; he goes from body to body and from tabernacle to tabernacle.

> Except Jehovah build the house,
> They labor in vain that build it.

The tents and the tabernacles which the children of Israel built for Jehovah represent the transitory bodies of flesh. The Lord has merely "walked" in these flimsy temples; they have not afforded an abiding place for Spirit, because of their unsubstantial character. The underlying weakness of the tent body was its lack of faith in the inhabiting soul. A new consciousness of the indwelling spiritual substance and life in the soul was necessary, and a man was chosen to bring it forth. This man, named Abraham, represents obedience and faith. His original name was Abram, which means "exalted father." The name is identified with the Hindu deity, Brahma, who represents the highest cosmic principle, the all-pervading, self-existent spiritual substance, which is the primary source of the universe.

Abraham was tested again and again, to the end that his soul might be strong in faith. His great test of faith was his willingness to sacrifice his beloved son, Isaac, in the mountain of the Lord. "And Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of Jehovah it shall be provided."

This incident is intended to show the necessity of the soul's giving up that which it considers its dearest possession before it can realize the divine providence. The incident takes place in the mount of the Lord, or in a high spiritual understanding.

The law of giving and receiving pertains to the realm of ideas; one must give up personal attachments before he can receive the universal. If a parent idealizes a child, loves it so dearly that its pleasure is first in his

consciousness, the Spiritual development of the parent is impeded. Then, before the love of God (which is the supreme thing) can fill the heart, there must be a sacrifice of human love. If one, like Abraham, is faithful and obedient and willing to give to the Lord his most precious possession, there is always a receiving or providing equivalent.

When Abraham was willing to sacrifice his beloved Isaac, the Lord stayed his hand; his attention was directed to a ram in a thicket near by, and he was directed to sacrifice the animal upon the altar, in place of the child. Here is illustrated an often misunderstood law of sacrifice or renunciation. We do not have to give up our cherished things, if they are real, but the error that prevents their full expression must be destroyed. The ram (which represents the resistance and opposition of personality to the complete expression of Truth) must be sacrificed.

"Give, and it shall be given unto you," is the statement of a law that operates in every thought and act of man. This law is the foundation of all barter and financial exchange. Men scheme to get something for nothing; but the law, in some of its many forms, overtakes them in the end. Even metaphysicians, who above all people should understand the law, often act as if they expected God to provide abundantly for them before they have earned abundance. It is an error to think that God gives anybody anything that has not been earned. The Holy Spirit comes upon those who pray in the "upper room." The "upper room" corresponds to the "mount of Jehovah." It is the high place in consciousness where man realizes the presence of Divine Mind. The greatest work that one can do is to strive to know God and to keep his law. God pays liberally for this service and the reward is sure. Faith is built up in consciousness under this law.

Paul says: "Faith is assurance of *things* hoped for."

When there has been an aspiration and a reaching out for the spiritual life, the faith faculty becomes active in consciousness. The prayer of supplication is impotent—the prayer of affirmation is immediately effective.

Intellectual faith admits doubt, and hope of fulfillment in future; spiritual faith includes unfailing assurance and immediate response. These two attitudes of faith are often observed acting and reacting upon each other. Peter started to walk on the water in spiritual faith, but when he saw the effects of the wind he was afraid, and began to sink. Then the I AM (Jesus) gave its hand of spiritual power, the wind ceased, and there was no longer any doubt of faith's ability to rise above the negative mentality.

The first and greatest disciple of Jesus was Peter, who has been universally accepted by the followers of Jesus the Christ as a type representing faith. Before he met Jesus this disciple was called Simon. Simon means "hearing," which represents receptivity. We understand from this that listening to Truth in a receptive state of mind opens the way for receiving the next degree in the divine order, which is faith. Jesus gave Peter his new name and also its meaning: "Thou art Peter, and upon this rock I will build my church."

Faith in the reality of the invisible builds a real, abiding substance in mind and in body. All kinds of ideas grow quickly when planted in this rich substance of the mind. Jesus also called this substance of faith the "earth," and he said to Peter, "Whatsoever thou shalt bind [affirm] on earth shall be bound in heaven; and whatsoever thou shalt loose [deny] on earth shall be loosed in heaven." In all his teaching Jesus emphasized that the ruling forces of both heaven and earth are in man. "The kingdom of God is within you." "All authority hath been given unto me in heaven and on earth." "Is it not written in your law, I said, Ye are gods?" When we understand the omnipresence of

Spirit (God) we quickly see how simple and true this beautiful doctrine of Jesus' is.

There is but one real faith; the avenue of expression determines the character and power of faith. Trust is a cheaper brand of faith, but trust is better than mistrust. As a rule, people who trust in the Lord do not understand all the law. If they had understanding they would affirm the presence and power of God until the very substance of Spirit would appear in consciousness—and this is faith.

Faith words should be expressed both silently and audibly. The power of the spoken word is but slightly understood, because the law of the Word is not rightly observed. The Word is the creative idea in Divine Mind, which may be expressed by man when he has fulfilled the law of expression. All words are formative but not all words are creative. The creative Word lays hold of Spirit substance and power. Physical science hints at this inner substance and energy, in its description of the almost inconceivable power inherent in the universal ether. We are told that the manifest forces such as heat, light, and electricity, are but faint manifestations of an omnipresent element which is thousands of times greater than these weak expressions.

Radio is opening up a new field of activity in the use of the spoken word. A newspaper article on the wireless telephone says:

> Do you happen to know that a single word spoken in Lower Broadway, New York, among the skyscrapers, could break every pane of glass in adjacent buildings and create a disturbance that would be felt for a mile in every direction?
>
> The human voice, transformed into electrical energy for wireless transmission, develops 270 horse power. The power of ten men is equal to one horse power. The human voice electrified for wireless purposes is equivalent to the power of 2,700 men. In the various processes that step up a voice for radio transmission across the Atlantic ocean, it becomes 135,000 times more powerful than when uttered by the person sending the message.

Thus, starting with an initial energy of 1/1,000 of an electric watt, the voice is boosted by a powerful station until it is intensified 100 million times.

If the spoken word can be mechanically electrified 100 million times, how much greater will be its power when energized by Spirit! When Jesus said with a loud voice to Lazarus, "Come forth," he must have made contact with the creative Word referred to in the first chapter of John, because the results showed its life-giving character. When he healed the centurion's servant by his word sent forth on invisible currents, he said that the work was done through faith. So faith must boost the spoken word even more than 100 million times, as evidenced by its marvelous results. That the word of faith has an inner force, and that this force rushes forth and produces remarkable transformations in the phenomenal world, is the testimony of thousands who have witnessed its results.

Jesus said: "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." He knew about the great spiritual machinery which the word of faith sets into action.

The ponderous dynamos that generate electricity to light a city are set going by a touch on a button. There is a button in the mind of man that connects him, through faith, with almighty energy. When the word of faith is spoken to large tumors and they melt away, is not the transformation equal to the removal of mountains? When a paralyzed limb, or a lifeless organ, is quickened and restored to natural functioning, is not that quickening a raising of the dead?

It is not necessary that the one who touches the button of faith shall understand all the intricate machinery with which he makes contact; he knows, like one who turns the electric switch, that the light or power will

spring forth. Even Jesus did not claim to do the work himself, but said: "I speak not from myself: but the Father abiding in me, doeth his works."

The transformers of electricity are paralleled by the transforming power of mind. That if a man sanely believes he can do a thing he will eventually find a way to do it, is an accepted axiom of psychology. The mind generates an energy that contacts the universal energy, and causes circumstances and events to fall into line for the attainment of the latent ideal. John came crying in the wilderness of mortal thought, "Repent ye;" that is, change your mind. Paul discerned a like necessity, hence his call: "Be ye transformed by the renewing of your mind."

When people see the possibilities that follow a right change of mind, they will crowd the halls of metaphysical teachers as they now crowd moving picture shows. When it is clearly understood that doubt, fear, poverty, disease, and death—every thought, good or bad, that men have expressed—have existence in our minds there will be a sifting of consciousness and a radical change in thought and word by everybody of sane mind. Then we shall ask for the true source and find it, as did Paul, who said: "Have this mind in you, which was also in Christ Jesus." It was not Jesus but the mind in Jesus that did the great works. He was the center of faith that transformed the mighty creative forces of Being (which are active in the universe through the mind and brain of man) into a form of force usable in his environment. Tap this inner reservoir of faith, and you can do what Jesus did. That was his promise; its fulfillment is the test of a true follower.

"By faith Enoch was translated that he should not see death . . . By faith Noah . . . prepared an ark to the saving of his house . . . By faith Abraham, being tried, offered up Isaac . . . By faith Moses, when he was born, was hid three months by his parents

. . . By faith the walls of Jericho fell down . . . And what shall I more say? for the time will fail me if I tell of Gideon, Barak, Samson, Jepthah; of David and Samuel and the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned to flight armies of aliens. Women received their dead by a resurrection."

POWER TO RADIATE LIFE

Let us suppose a beautiful fountain which is supplied from some hidden, but inexhaustible source. At its center it is full of strong, vigorous life bubbling up continually with great activity, while out around the circumference the water is so nearly motionless as to have become impure and covered with scum. This exactly represents man. He is composed of a substance infinitely more subtle, more real than water. "We are also His offspring." Man is the offspring—or the springing forth into visibility—of God the Father. At the center he is pure Spirit, made in the image and likeness of the Father, substance of the Father, one with the Father, fed and renewed continually from the inexhaustible Good, which is the Father. "In Him we live, move and have our being." At the circumference, where stagnation has taken place (which is man's body), there is not much that looks Godlike in any way. We get our eyes fixed on the circumference, or external of our being. We lose consciousness of the indwelling, ever active, unchanging God at the center, and we see ourselves sick, weak, and in every way miserable. It is not until we learn to live at the center, and to know that we have power to radiate from that center this unceasing, abundant life, that we are well and strong and powerful.—*H. Emilie Cady.*

FAITH

CORA G. DEDRICK

THE UNITY School seems to be the only religious school that teaches that the twelve powers of man are symbolically represented by the twelve disciples of Jesus Christ. The Master taught in parables. The story of his life is a parable, and its spiritual meaning is revealed only when it is symbolically interpreted. Man evolves from his all-potential source in Being to an all-inclusive manifestation, which is also in Being. The involution of man by Spirit Mind is set forth symbolically in the first chapter of Genesis. The evolution of man is symbolically described in the following chapters of Genesis and in other books of the Bible; man is pictured as developing at length into the type man, Jesus Christ.

Studied as to its spiritual aspect the Bible becomes the most fascinating of all books. Jesus Christ is the climax of man's evolution, but this evolution was not based upon matter or upon the growth of matter as taught by material science. God created spiritual man in his image and likeness. The spiritual man became the Adam man; through his desire for pleasure he fell into the ways of the sense ego (Satan) and lost his spiritual consciousness. Now man is retracing his steps; he is going back to the Father's house, with a much better understanding of himself and his relation to God than he had when he was in a far country.

Those who follow Jesus Christ in the regeneration awaken the soul. When the soul is awakened they find that within the soul is the Spirit, or I AM. The I AM, represented by Jesus, becomes conscious of its true spiritual identity by recognizing and calling into action its various powers. These powers are represented in the Scriptures by the twelve disciples of Jesus Christ.

Each of the disciples had certain characteristics.

The twelve powers, which are the twelve disciples of Jesus, are explained in the Unity textbooks. All Unity students should familiarize themselves with these powers and be able to increase their spiritual ability by realizing spiritual quickening. The spiritual quickening, if diligently persisted in, opens the way for a greater capacity to know and understand Spirit mind. Many people who get an inkling of the relation that Jesus' disciples bear to the twelve powers in man are anxious to know the names of these powers. The powers may be described briefly as follows:

Name of disciple	Faculty represented	Location
Peter	faith	pineal gland, center of head
Andrew	strength	small of back
James	judgment	pit of stomach, solar plexus
John	love	heart, cardiac plexus
Philip	power	throat
Bartholomew	imagination	between the eyes
Thomas	understanding	forehead
Matthew	will	forehead
James, son of Alphæus	order	navel
Simon the Canaanite	zeal	base of brain, medulla
Thaddæus	elimination	lower abdomen
Judas	life, vitality	generative center

Those who are quickened of Spirit and who follow Jesus in the regeneration call out and develop these twelve powers in the order in which Jesus called his twelve disciples.

The first and foundation faculty is faith, represented by Simon Peter. To illustrate how faith is called into spiritual action, picture a beautiful city, a city where

there is no night. From out of the heart of the city flows a wonderful river, whose water is clear as crystal; on each side of the water is the tree of life bearing twelve manner of fruit every month. However, this beautiful city is encompassed by a high, thick, stone wall. There are no openings, and you are on the outside and wish to enter. The wall is so high that you cannot climb over it. The only way for you to gain entrance is to work your way through the rock. As you walk around the wall meditating upon the situation and wondering just how to begin, suddenly you come to a hole in the wall where another has made his way in before you. Your way is made easy through the efforts of this pioneer who has dared to cut a way through the thick, dense wall of materiality.

This picture illustrates the work that Jesus Christ has accomplished for you and for me in the development of faith in God. The beautiful city represents the kingdom of heaven within the soul; the river represents the river of life; and the twelve different kinds of fruit symbolize the fruit of Spirit, the twelve fundamental faculties in man, represented in the life of Jesus by his twelve disciples.

Through faith in Jesus Christ we may enter into the spiritual kingdom. Faith is the key that unlocks the door.

Paul's definition of faith is: "Faith is assurance of *things* hoped for, a conviction of things not seen." Think about that word "assurance." Assurance is very much a matter of feeling. You say: "I feel assured that I can make the demonstration." What is more satisfying than the feeling of abiding assurance expressing in perfect freedom and love? You must learn to feel the things of Spirit. Just as sheep must feel a sense of security under the care of their shepherd; just as the babe nestles confidingly in the bosom of a loving mother, so you will rest in the consciousness of abiding

assurance when you have made inner contact with spiritual faith.

Faith is "a conviction of things not seen." Think of the word "conviction." It is a wonderful thing to have the conviction that there are spiritual powers working continually to lift you out of sin, sickness, and death, and into peace, joy, and prosperity. But before you have the conviction you must have proof, and proof always comes. You say: "I knew such and such persons before they came into Truth, and just see the change in them! They have hold of something they did not have before." This is proof. Proof brings confidence, and confidence is always based upon reason. But this is only the initial step.

Spiritual faith becomes the firm foundation of all the other faculties. Spiritual faith has outgrown reason. It grows on and on and on after reason is exhausted. The one who has unfolded unwavering faith in God has unlimited power. Jesus was conscious of this wonderful power when he said, "Lazarus, come forth," even though Lazarus had lain in the tomb four days. Jesus advised, recommended, even commanded that we unfold this wonderful faculty—the enduring power that never grows less.

One may be convinced through the help of teachers and healers, but the real conviction is a calm assurance of one's own hold on the power of the word of faith, regardless of any personal aid. This gives one confidence that is akin to the Jesus Christ faith.

In the spiritual body the faith center is the pineal gland, center of the head, symbolized by Jesus' disciple Peter. In order to unfold the faculty of faith it is well to meditate upon faith until the whole consciousness is awakened to the faith idea. Then it is well to select two other faculties to work with faith. Love works through faith, and faith always needs the energizing power of

divine life. So a drill on faith, love, and life may profitably be held in the silence.

Relax in both mind and body, and with the attention just back of the heart hold the words: *I have faith in the God of love within my own soul.* Feel the perfect assurance of your statement manifesting in a consciousness of perfect love. This opens the way for the demonstration. Then hold the attention in the center of the head (pineal gland) and hold the prayer: *My faith is of God and in God.* Then center the attention in the heart center, with the words: *My faith in the God of love within my soul is increased.* Then you must have more life—the pure, undefiled life of Jesus Christ. To gain more life, place your attention at the life center, with the words: *I have faith in the purified life of Jesus Christ, now manifesting in me.* Then bring the attention up to the heart center and, with your consciousness open for new inspiration, praise God and give thanks for perfect faith established within you. Praise God and give thanks for the consciousness of the Jesus Christ life of purity manifesting in perfect love. Let divine faith expand through your consciousness, and know that the law is working to heal and to uplift and to prosper you. Feel assured of this truth; be convinced of it.

CONTACT WITH THE DIVINE

In India we have a parable that even a piece of base metal, when it is brought in contact with the philosopher's stone, is transformed, is turned into gold. A sword, once it has touched that stone, may retain its shape, but it can no longer harm. Similarly our base, ignoble, and selfish nature, when brought in contact with the Divine through introspection and higher vision, is purified and transformed, and this transformation is the aim of all philosophy and religion. Nothing less can bring us the realization of our highest ideal.—*Swami Paramananda.*

ATTAINING THE GOAL

MARY C. O'NEILL

MIND IS the great cause side of all that is in the visible world. Mind is the cause of the experiences and events that come into each life. Mind is creative; it forms conditions. Each individual is responsible for his own condition. In this incarnation or in others he has built the consciousness that brought him into his present situation. If he is not satisfied with that situation, if he desires to change his environment, he must change his thinking.

We have long thought that we were creatures of circumstance; that we had no power to determine what conditions and events should come into our lives. But we are beginnning to know that man is not an automaton; we see that he is a free creature, able to think for himself and, through his thoughts, to shape his life.

The condition of the world is the result of the predominating thoughts of the people in the world.

Jesus said that we must purify our hearts, that all the thoughts of envy and selfishness and greed must be wiped out and forgiven if we were to come into the perfect peace and harmony that are our divine right. The cleansing work must be done in each mind. Teachers can give us the principles of right thinking, but we must interpret the principles according to our need and put them into practice in our lives if we are going to receive benefit from them. If we are manifesting any imperfection in our bodies, we can erase the imperfection by changing the mental cause that has produced the disease.

We must conform to divine law. We have looked upon it as something that was crushing us. We must learn to look upon it as an infinite agency for good, to be used intelligently by individuals. We must realize

that we can work harmoniously with it and get the best results in our bodies, in our finances, in all the conditions and affairs of our lives.

If one wishes to be rid of a certain thought he should cultivate the opposite of that thought. If he wishes to be rid of a thought of hate he should think much of love. Every one must do this kind of work in himself. It is essential to a gaining of the Christ consciousness. One cannot obtain good results by holding a few words for a brief time in his conscious mind. One must hold words persistently with all the faculties of his mind if he would build them into his consciousness and make them show forth results in his life.

If you want more health in your body you must do away with unhealthy thoughts and put in their places thoughts of life, strength, and power. It takes no more energy to think a constructive thought than it takes to think a destructive thought.

Jesus kept his eye single by excluding from his consciousness all negative thoughts. When he healed one who was deaf, he had no fear that the infinite principle of God would fail to open the deaf ears. He excluded every doubt, every fear; he spoke with authority because he knew whereof he spoke. He knew that the principle always works. If we act in harmony with the principle, in perfect faith and trust, the result is sure.

When Jesus Christ decided to feed the five thousand he was informed that there was no food at hand except a few loaves and fishes. He did not begin to visualize the size of the crowd and the shortage of food. He excluded from his consciousness all thoughts of limitation. By lifting his consciousness above the food into the great universal consciousness of substance and by realizing his unity with substance he was able to multiply the loaves and fishes sufficiently to feed the five thousand.

Through our minds we contact God; through our thoughts we renew our bodies and transform our lives.

If we do not wish to have a certain thought manifest in our lives we must keep it out of our minds. We must be diligent, keeping our thoughts directed to the heights that we wish to attain. Working with the Christ principle within us, we can do all things.

Study the life of Jesus Christ. He used very few words in his demonstration of truth, but those words were comprehensive. As he stood at the grave of Lazarus, he said: "Lazarus, come forth." On another occasion he said: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." He was able to do his work because he had trained his mind. You and I have to train our minds.

Our every period of silence should bring us closer to God. We should come forth from the silence a little happier, a little healthier, a little more prosperous, because of a deeper consciousness of the truth. There is but one mind and all of us function in it. As we come nearer to God, we find our true relationship toward each other.

We have not been able to perceive, because of sense limitations, that we all are one; we have not been able to perceive that the universe is one, that every part is vitally related to all other parts. Not being able to see our relationship to our fellow man, we have often tried to advance our interests at the expense of others. We have thought that if we were to be exalted somebody else would have to be debased; that if we gained place and power in the world we must usurp another's place; that to prove that we were right we must prove somebody else wrong. We have taken the attitude that the individual good is always opposed to the good of others. On the contrary the good of every individual is the good of the whole and the good of the whole is the good of the individual. One does not surrender an individual good when for the good of the whole

he surrenders something that seems to be good for himself only, for he is included in the whole.

In training our minds and our thoughts, let us realize that through this process we come into our rightful inheritance. We were given the power to create, even as God created, through the power of thought, and we have brought into manifestation all sorts of things. We have become so concerned with the thing that we have lost connection with the source. We have come to entertain the idea that our interests are opposed to the interests of others and that we cannot keep God's laws without sacrificing our good. We must cleanse our consciousness of all such race beliefs. They are false. We must come to realize that God's will for us is good. Our interests, the interests of our brother, and the interests of God are inseparable. We gain our highest good by attuning our minds to the universal mind, the mind of God. We must eventually believe this truth and live by it.

Jesus kept his eye single to Truth. He kept his eye single to life, and the dead were raised; he kept his eye single to the everywhere present substance, and the loaves and fishes were increased. You and I should keep our eyes single to the truth, to health, to strength, to life. We should keep our eyes single to prosperity, to the everywhere present substance equal to the demand of every individual. We need not take that which belongs to others. Mankind is one great family, with one Father, who provides amply for the family, in every way.

When Jesus Christ was asked how he did his wonderful works, he said: "I do the things which I see my Father do, and I speak the words which I hear my Father speak." He always aligned his mind with the law of life and being, so he knew no failure. Obedience to the law brings health and prosperity and a full, free, happy life, but disobedience to the law must bring

an opposite result. By working out of harmony with the law, we have brought inharmonious conditions into our lives; we can remove those conditions from our lives by thinking correctly. "Keep thy heart with all diligence: for out of it are the issues of life." If we would change the issues of our lives, we must change our hearts, or minds.

How much time do we give to disciplining our lives and our thoughts? Many of us spend a short time in meditation each day, but do we spend the rest of the day in accord with the spirit of our silent meditation? After declaring for a few minutes in the silence that we are whole, perfect, and harmonious, do we spend the rest of the day in thinking of disease and lack and inharmony? We must form the habit of right thinking, so that we shall think right subconsciously, without having to guard the conscious mind.

The conscious mind takes its knowledge from the five senses by judging, noting differences, criticizing. There is an old saying: "Let not the sun go down upon your wrath." If an inharmonious thought creeps in, we should change our minds before the thought settles down in our subconscious and shows forth in inharmony in our lives. "Death and life are in the power of the tongue." The thought must precede the word. Then it behooves us to think thoughts which will show forth in harmonious bodies and prosperous conditions in our lives.

Thoughts have been called things, but they are more than things: They produce things; they build character; they form conditions, good or bad. By our thoughts we establish our own reward or our own punishment. We are our own redeemers; we redeem ourselves through our thoughts. If we would have more of prosperity, more of that which is good, let us sow good thoughts that will bring about good conditions; let us set into operation the cause which will produce the result that we desire.

APPLICATION OF TRUTH

ARTHUR DUDLEY HALL

ONE WHO is learning to place his confidence in the principle of Truth frequently desires explicit answers to the many questions that arise in his mind. The following questions and answers will help the Truth student to apply Truth and will give him definite instruction in keeping steadfast toward God.

How should we apply Truth in cases where, according to medical science, an operation is necessary?

We must first understand that medical and surgical science deals wholly with facts, or, as we say, with "appearances." Jesus Christ definitely tells us not to judge by what our so-called physical senses report to us, but rather to base all our judgment upon the truth of being.

This truth or principle is that Life is the only presence and the only power in the entire universe. This being true, every living person is life and every living person's body is life. In the event that the manifestation is so contrary to the principle that an operation seems necessary, then one must make up his mind whether he is to follow the report of the senses or to place his implicit confidence in the truth that life, in all its fullness, is all that there is, irrespective of circumstances and conditions.

Your life is the only life there is. Your life is of God. Being of God it has neither a beginning nor an ending; it is eternal. One cannot get out of the presence of Life. You yourself are life, and you cannot be separated from yourself. Medical science cannot—nor can any person—affect life, either to prolong it or cause it to cease. This is the absolute truth or the principle of life.

To the degree that we keep steadfast to this absolute idea of life, we bring about the desired changes in the functions of the body, in circumstances and in conditions. Everything in the so-called visible world is the result of consciousness or point of view. We obtain satisfactory results by adopting and maintaining the true point of view.

To avoid the seeming necessity of an operation, it is imperative that one attain the consciousness that he is perfect life, since he is the offspring of infinite, perfect Life. Having reached this true point of view, one must be persistent in keeping his thoughts, words, and actions consistent with it.

In many instances in which operations have been thought to be the only means of recovery, the consciousness of Godhood has transformed the body as well as the consciousness. "Be ye [or you are] transformed by the renewing [the changing] of your mind [your point of view, your consciousness or your outlook]."

Do you believe that bodily conditions can be so adverse that health cannot be restored without recourse to man's knowledge of the body?

Any adverse condition of the human body can be restored to health without recourse to knowledge of medicine or anatomy. In truth there is no such thing as a "human" body. All bodies are the results of consciousness. Consciousness is Mind. Mind is Spirit. Spirit is the Source; the expression of the Source must be like the Source. Mind is Spirit, and since the body is an expression of Mind or Spirit, the body is Spirit.

Man has called his body human, flesh and blood, mortal, and many other names that are not true. To restore the body to its wholeness and perfectness, regardless of the so-called physical state or condition into which it may have fallen through his ignorance of the truth concerning it, man must keep steadfast in the conscious-

ness that his body is Life, that it is pure Spirit substance, that it is divine.

The less knowledge we have of our bodies as human, the quicker and the easier shall we come into consciousness of the absolute truth concerning our bodies. When we regard our bodies as spiritual, we shall be able to keep them well and strong and to have them continually show forth that they are the expressions of infinite life, pure Spirit substance, omniscient, omnipotent mind.

Is it not necessary at times for us to do all that we can to help ourselves?

It is necessary for us always to do what we can to help ourselves. We do not help ourselves, however, while we are thinking, speaking, and acting on what our senses report to us. Just so long as we are absorbed in this way we are not really doing anything to help restore our bodies to health and strength.

We come into realization of the truth of anything by reminding ourselves continually of that truth; we call this affirmation.

You help yourself best by keeping steadfast in thought, word, and act to the truth that Life is all there is and that you are an individual expression of Life, now expressing yourself in and through a body of pure Spirit substance or Life.

It has been said that God helps them that help themselves. Isn't this expecting too much of God?

This query shows clearly that the questioner has the idea that God is a being somewhere outside the questioner. God is Life. The very life that every person calls "I" is God. This Life is principle or law. The principle of anything is the law underlying that thing. God is the law underlying everything in the visible world and in the invisible world. Our working principle or law is the Truth that life, mind, power, love, in fact all

good, is the only presence and that it underlies all manifestations.

Principle or law helps every one who uses it rightly. Everything is the result of the use, misuse, or nonuse of principle. Seemingly we ourselves do things; in reality such is not the truth. Law or Principle accomplishes everything that seems to be done by any individual. Jesus realized this truth when he made these two statements: "I can of myself do nothing" (John 5:30); "The Father abiding in me doeth his works" (John 14:10).

God is not a person nor a being having life, love, intelligence, and power. God is Being itself. Being is life. God is principle, expressed in these ideas; omnipresence, omniscience, and omnipotence. This is the law; when people use it rightly in thoughts, words, and actions, it accomplishes only good for them. If it is not used, or if it is misused, the results will not be satisfactory.

The Bible says that "with God all things are possible;" but I do not understand that he expects us to sit by with folded hands.

With life, principle, law, all things are possible. You are the image and likeness of God—or the image and likeness of life. It is the nature of life to express itself continually. If you sit with folded hands, you are not expressing life.

You express yourself in at least three ways—through your thoughts, your words, and your activities. The result of your expressing yourself according to Principle is that your body and all that concerns you are brought into perfect adjustment. Do not get the idea that you have nothing to do. You are an expression of God, therefore it is your business to express God continually.

Each of the miracles of healing mentioned in the Bible was performed through faith. In James we read that "Faith without works is dead" (A. V.). Faith

is another word for confidence. Jesus teaches that we are to have faith or confidence in God, that is, we are to have faith in the life individualized as ourselves. If we have this faith we are ready to put it to work. Unless we use what we know and what we claim to have confidence in, we do not get the results that we desire.

Faith without works is dead. We may have confidence in the truth that we have life, mind, power, all the qualities that God has, yet our confidence accomplishes nothing, or is dead, unless we use it by keeping our every means of expression consistent with this truth.

Our confidence, or faith, should be established: first, in the idea that God is life, mind, power, or principle; second, in the truth that all that is true of God is equally true of every living soul; third, that everything in our world of actuality is the result of our expressing ourselves truly or otherwise.

We should have confidence in the Law and know that like produces like in the realm of thought just as it does in the so-called material realm. Every thought of illness, lack, or anything else that is ungodlike produces results that we consider adverse or evil. Similarly every thought that is consistent with the ideas that are true of God produces only good results.

"Be ye [you are] therefore perfect, even as your Father which is in heaven [heaven is within you] is perfect" (A. V.).

WE SHALL LIVE IN HIM

Let us, since we are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation. For God appointed us not unto wrath, but unto the obtaining of salvation through our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him. Wherefore exhort one another, and build each other up, even as also ye do.—*Paul to the Thessalonians.*

THE 4TH CHAPTER OF MALACHI

THEODOSIA DEWITT SCHOBERT

MALACHI, the last of the Old Testament prophets, wrote a message for his day, a message that was a condemnation of the degeneracy of the priesthood and of the shortcomings of the people. His words have a very definite meaning for us today when they are interpreted metaphysically. The 4th chapter of Malachi has been a stumblingblock to many Bible students.

A literal fulfillment of that chapter took place, in part, at least, at the time of Jesus Christ's ministry on earth and during the years immediately following that ministry. The prophecy of destruction mentioned in the 4th chapter of Malachi, if it can be taken literally, can be said to have come to pass in the destruction of Jerusalem. That event, which occurred a little more than seventy years after the birth of Jesus Christ, was one of the most terrible things in history. And Jesus himself said, regarding Elijah, that John the Baptist was the Elijah who was to come to prepare the way for him. See Matt. 11:14; 17:10-13; Mark 9:11-13; and Luke 1:17, in connection with Mal. 4:5.

However, in interpreting the Scriptures metaphysically we understand the narrative as applying to the spiritual unfoldment of each individual. The "day" that burns as a furnace, wherein all the proud and all who work wickedness shall be stubble and shall be burned up so that neither root nor branch of them shall be left, comes to each one when he becomes conscious of the Lord within and enters into the overcoming life with Christ.

The "messenger" who is sent by the Lord to prepare the way before him (Mal. 3:1) is our intellectual perception and acceptance of the truth. The messenger represents John the Baptist in our consciousness, Elijah

who was to come. We begin to see that we have many error thoughts, beliefs, habits, and activities of mind and body that must be given up. We therefore repent; we turn away from our sins and turn to God. We deny the error and affirm the truth that is revealed to us. Thus a certain cleansing is accomplished in us; this is the significance of the baptism that John the Baptist preached.

But a further purification is necessary, and "fire" is symbolical of the deeper purifying that comes with the advent of the Christ into the consciousness. Compare Mal. 3:1-3 with Matt. 3:11, 12. See how much alike these passages are. According to the text in Malachi, the Lord whom we seek comes suddenly to his temple, "but who can abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: and he will sit as a refiner and purifier of silver, and he will purify the sons of Levi, and refine them as gold and silver." The text in Matthew reads, "I indeed baptize you in water unto repentance: but he that cometh after me is mightier than I . . . he shall baptize you in the Holy Spirit and *in* fire: whose fan is in his hand, and he will thoroughly cleanse his threshing-floor; and he will gather his wheat into the garner, but the chaff he will burn up with unquenchable fire." Both these prophecies refer to the Christ, to the realization of the Christ presence within each individual who has made the way ready for His appearing, or revealing, of which the outer coming of Jesus Christ was a symbol. As Paul tells us in Col. 1:26, 27, the mystery that has been hidden for ages and generations, but is now made manifest to us, is "Christ in you, the hope of glory."

When we begin to realize the Christ presence in ourselves, when we begin to understand and believe in that presence, the "day" that is mentioned in Mal. 4:1 comes to us. We enter into the baptism of the Holy Spirit

and of fire, and all in us that is not in accord with the Christ truth must be burned up. This burning is not done with literal fire; fire is symbolical of the deeper purification and overcoming that we experience. "For our God is a consuming fire" that burns up the error and dross of our natures, destroying them root and branch. Only that which is righteous and true in us can dwell in this fire—in the presence of the divine light of Spirit that shines with increasing brilliance into our hearts and lives as we become more and more conscious of the Christ presence. "Who among us can dwell with the devouring fire? who among us can dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; . . . he shall dwell on high; his place of defence shall be the munitions of rocks; his bread shall be given *him;* his waters shall be sure. Thine eyes shall see the king in his beauty" (Isa. 33:14-17). The "day" that "burneth as a furnace is an experience to be welcomed by all persons who are in spiritual understanding; to them alone can it come in its true inner sense.

Those who live in the darkness and ignorance of worldly thought and belief, simply continue to reap the results of their daily doings; they experience both good and seeming evil, according to the nature of their thoughts and deeds, until they arrive at the stage of unfoldment wherein they become awakened to the higher light of Spirit. In that light they will be cleansed and purified, that they may dwell eternally in the divine presence wherein is the abiding consciousness of life and of good only.

The "sun of righteousness" (verse 2) is also the Christ that reveals itself as a healing, vitalizing, restoring power to that in us which believes in it, that trusts in God and seeks to do his will. The very fire that destroys the error, expresses as salvation to the righteous thoughts and activities in our minds and our bodies.

The "wicked" that we shall tread down (verse 3) is that within us which is unlike God.

The "law of Moses" that we are to remember is not so much the outer commandments, or the letter of the law, as it is the inner, evolutionary law of God within our souls, which always works from within out. It may be interpreted also as the inner spirit of the outer commandments, the law of love and truth which Jesus Christ taught as the fulfilling of the law. This law is written in our hearts; it becomes a part of our very natures and of our lives, during the process of purification that has been described in the foregoing paragraphs.

Verse 6 does not infer that the old standard of relationship between parents and children, that of complete submission on the part of the children to the wills (very often ignorant and selfish) of the parents, is to be revived. According to the marginal note this verse should read: "And he shall turn the heart of the fathers with the children, and the heart of the children with their fathers; lest I come and smite the land with a ban." The inner significance of this verse is that all our thought activities, from our older established ideas (fathers) to our newer and more progressive thoughts that have sprung from the older ones (children), must become centered in the truth of the Christ. It means that our thoughts must all turn to Spirit as the source and substance of all light, life, sustenance, and good, if the earthly or physical part of us, the body (the "earth" or "land"), is to be saved from disintegration by being raised to spiritual expression and thus to eternal life.

The art of meditation may be exercised at all hours and in all places; and men of genius, in their walks, at table, and amidst assemblies, turning the eye of the mind inwards, can form an artificial solitude; retired amidst a crowd, calm amidst distraction, and wise amidst folly.—*Isaac D'Israeli.*

THE MAN BORN BLIND

ERNEST C. WILSON

WONDERFUL indeed is St. John's story of the man born blind! Wonderfully indeed did Christ express the law of vision.

Vision is of Spirit, and there are none so blind as those who are blind to this truth. "There are none so blind as those who will not see," is a profound truth that is implied many times in the Bible. The promise of Jehovah, as given by Isaiah, is:

> I will bring the blind by a way *that* they knew not; I will lead them in paths *that* they have not known: I will make darkness light before them, and crooked things straight . . . Hear, ye deaf; and look, ye blind, that ye may see.

Could anything be plainer? The Christ, when he had finished giving the wonderful parable of the sower and the seed, added: "Who hath ears to hear, let him hear." Not "who hath ears," but "who hath ears to hear."

> Therefore speak I to them in parables: because they seeing, see not; and hearing, they hear not, neither do they understand. . . . *their* ears are dull of hearing, and their eyes they have closed; lest at any time they shall see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them.

Many are blind and deaf to the truth of life, shutting themselves away from the joy and the gladness and the bounty of the kingdom which is come—the wonderful kingdom in which the Christ now rules and of which all men are truly subjects. Will you not see, can you not see with the wonderful insight which is sight of the inner part of things? Will you not release from bondage your ears, that are clogged with things that are "hard to hear" because they are not true, things that have made you "hard of hearing"? Can you not imagine

(and make the image very, very real and true and beautiful and clear) how happy those blessed eyes and ears will be when you, through your own indwelling Christ, free them from the false seeing and the false hearing which have closed them?

To see and to hear, you must look and you must listen; look and listen for the truth by which you have been given eyes and ears, the Christ truth. Be interested; look and listen for the good; do not forget that the good is many-sided and that you can see and hear only as much of Christlike truth as you will open your vision and your hearing to receive. All through God's blessed kingdom you will find blessings—at your very side this moment, all through this magazine that you are reading, all in and through everything—if by responding to them you will give them opportunity to express.

Many are as blind as the man that John tells about, the man who was blind from his birth; so very blind that he had no understanding of God's plenteous supply, but sat day in and day out before the temple door, begging. But he was not deaf, so when the Master passed by and spoke to him he could hear! Not only did he hear, but he hearkened, which is even better.

John gave us much to discover and to uncover, much to hear and to know and to do, when he recounted the story of Christ's healing of the man born blind.

"Master, who did sin, this man, or his parents, that he was born blind?" the disciples asked Him—a profound question which involved the age-old idea of infirmities as a punishment for sin, as well as the problem of reincarnation as related to the Christ truth. The Master's answer was even more profound: "Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him." Here was release from the twin bugaboo, sin and retribution; here was calm, beautiful knowing of the truth, an example for all who would know the truth and live the life.

Be done with questioning the "why" of evil; know the truth instead and be free in the truth. Through the Christ manifest the works of the Father.

I must work the works of him that sent me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world.

Only through the Christ light, the light of truth, can the works of the Father be done. In the night of spiritual darkness nothing is accomplished. To be in the world without this light were darkness indeed—the kind of darkness represented by the man who was blind from birth. To live without consciousness of the one Life; to work without consciousness of the coöperation of the Father; to seek supply, health, joy in the things of the world, and to see without the light of understanding—this is the blindness from which men suffer most.

When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with clay, and said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent).

Wise Master, who symbolized blindness by clay upon the eyes! Our sight is blinded by the accumulation of earthy dust. Eyes which see only the dust of the earth are blind indeed. The sight requires nourishment as does the body; the nourishment of both is truth. The Egyptians demanded of the Israelites that they build bricks of mud without straw. Not even bricks will hold if made of mud alone! God made man out of the "dust of the ground," but man became a living soul when God breathed into him the breath of life. The word "Spirit" is derived from the Latin word *spirare*, meaning to breathe. Without the vital breath of Spirit the dust of the earth becomes merely an encumbrance. Our many possessions, even our bodies, must be quickened by the breath of Spirit, lest they become merely en-

crustations that add to our confusion of mind by outpicturing that confusion.

Note well the command of Jesus Christ: "Go, wash in the pool of Siloam." It is axiomatic that our good, to come to us, must also come through us; hence the command, "Go!" Something is demanded of us. If we would be free from our limitations, we must leave or go from them. To the man who sat all day before the temple door, Jesus Christ said, "Go." To the impotent man, He said, "Rise, take up thy bed, and walk." To Lazarus He said, "Lazarus, come forth." The challenge of Truth seems always to be: "Will you accept me? Will you let go the old limitations? Do you truly wish to be free? Then, come forth, arise, go! Wash in the pool of Siloam! Purify your sight in the waters of Truth. Remove the encrustation of clay." Symbolically all must perform these acts of faith, as the Christ has taught us in the story of the man born blind.

There is yet another lesson in the removing of the clay. It is that of concentrated thinking. Can you not imagine the man's change of mental attitude as he scrubbed away at the clay? Instead of thinking blindness, he began to think of sight. Every motion of his hands brought to his mind the thought of approaching sight.

"He went his way therefore, and washed, and came seeing." When he had washed he came seeing. Another one of our perplexing questions is answered in this simple statement. When we have washed, when our sight is whole (or spiritual) we can see, where before we were blind; that is, the condition of our sight, not the place where we use it, is the important thing. The "go" of the Master is not the "go" which means "shirk." It means a change of mental attitude rather than a change of environment. The virtue in going to the pool of Siloam was a virtue of purpose, not of place.

Wherever we may be we find people seeking other places as a means of finding peace or happiness or health. Californians go east or north or south, Easterners go west, Southerners go north, Northerners go south—but they cannot leave themselves behind. They take their blindness with them. Relieved of the blindness, they would be free, whether going or staying.

"He went his way." That you go your way is more important than the name of the place from which you started. It takes the insight which men call faith to keep us going our way when we have been blind from birth and are just beginning to feel the clay on our eyes, to feel a desire to remove it; but to go our way is the part of healing, the part of allegiance to the Christ, that God demands of us. To be able to come seeing, we must first learn to go our way; learn to overcome our qualms, if such there be; learn that going our way means also standing fast in the faith; learn that the only possible means by which we can arrive anywhere is to go our way.

The Israelites wandered forty years in the wilderness before they found the Promised Land. Many of the Israelites died on the way; some turned back. Those who remained fell to worshiping strange gods in the wilderness. Even when the Promised Land was reached, those who had braved all the seeming dangers of the wilderness were afraid to enter; they were afraid to accept the thing which would justify all their striving for the Promised Land. Sometimes we are much like the Israelites.

Unless the blind man's new sight was penetrating enough to reveal to him the joy of work, he was probably a little discomfited even at being healed. When blind, he had sat all day in the warm sun and received his living at the hands of passers-by and worshipers; now he must earn his own living.

Only a beam of the joyous Christ light of Truth

can cast out of the eye the mote of darkness. Only a bit of the Christ wisdom can answer all the prying questions and insidious implications of the long established thoughts, the Pharisees, who would almost argue us out of our sight, once it was gained. Then must we keep close, close to the Christ truth, so that our answer to the searching question, "Dost thou believe on the Son of God?" shall be steadfast and strong: "Lord, I believe."

[The Scripture quotations used in this article are taken from the Authorized version.]

I SHALL NOT WANT

Why should I fret about the wants of my life? My Shepherd is aware of all of them, and there is abundance so that I shall not lack any good for soul or body. Even in the stress of present day commercialism, "The Father knoweth that ye have need of these things," food, raiment, homes, money, and more than *things*—love, companionship, ability, initiative, discernment, all the qualities that go to make life victorious and satisfying.

My Shepherd rejoices in my deep desires, for through them he feeds my soul.

I shall not remain in need of either outer comforts or inner realities.—*Daily Studies in Divine Science.*

VICTORY

How poor his triumph is whose venture pays
Because strong friends of his have willed it so;
Have pulled the strings and schemed in cunning ways
To drag him up or boost him from below.

How splendid is his triumph who has won
Alone, unaided, honor and renown,
Who owes no thanks and rises to his own,
Despite the world's attempt to keep him down.

—*Ellsworth Kaye.*

MORE LIGHT

ALEX MCINNES

YEARS AGO many persons suffered from eye strain, because of poor lights.

It was during the days of the tallow dip and the tiny, floating oil wick that persecution of the saints flourished. Those saints were the vanguard of the true light, the light unseen by mortal eye; but men did not want spiritual light, since it was contrary to the trend of their mortal lives and exposed the hollowness of all things material.

The Christ light has been hidden under many veils, the thickest of which are ignorance, sloth, and belief in the testimony of the senses. Into this darkness the light shone, but the darkness would not comprehend it. Slowly, with the vastly improved modern illumination, eye strain and other eye discomforts have been relieved; so also the light of understanding is penetrating the veils of ignorance and men are learning to walk in its spiritual rays.

There is only one light, whether it manifests physically, psychically, or spiritually. That light is truth, life, divine understanding. The understanding is that on which we stand, the feet or footing of God's ideal man; it is also substance (from *sub*, under, and *stare*, to stand). Light, understanding, footing, substance, and sight are one and the same thing in the domain of reality, although on the earth plane they seem otherwise.

The pathways in mortal mind are unreliable; they bring men to despair, for they all lead into the Slough of Despond, of which the great Bunyan wrote so understandingly. Into this bog men and women continually are stumbling; rich today, poor tomorrow; healthy yesterday, ill today; happy occasionally, miserable often.

Humans fall into bogs because darkness obscures the road, which is forever winding in such devious

curves that at one moment one may be upon the firm path, and the next moment he may be deep in the mire. The great mass of mankind are yet wandering in the neighborhood of this slough, with unseeing eyes, with hands groping.

Have you ever walked among the mountains, inhaling the pure air and enjoying the glorious sunshine? Did you notice that down in the valley there was a thick mist where the sun did not shine? Have you ever been lost in one of these mists, wherein the silence is intense, the sounds are greatly magnified, and the sight is negatived? At such times, how very much one needs a savior to lead one out. As Whittier says:

> And only when our hands we lay,
> Dear Lord, in thine, the night is day,
> And there is darkness nevermore.

Many of us have searched the Scriptures for light. Although the Scriptures testify of the Christ, the dark veil of ignorance (belief in the supremacy of material knowledge and in traditions) obscured the meaning of the Scriptures until we discovered that

> . . . only when on form and word obscure
> Falls from above the white supernal light,
> We read the mystic characters aright.

Amid the fall and rise of nations and empires, broken gods and crumbling creeds, apostasy and faithlessness, there never has been a time when the light ceased to shine. The patriarchs carried it into the wilderness; the prophets handed it down generation after generation; the apostles, scattered over the then known world, lit innumerable jets. The friends of God tended the light during the Dark Ages, until Luther reiterated the demand, "More light, more light."

Now that which was hidden has been revealed; the light that seemed lost is breaking forth everywhere, until the chief demand today is for "more light." The

light comes from above; it breaks through the barriers of prejudice and materialism; it encourages, enlivens, soothes.

The Slough of Despond cannot be filled, because there is no such thing. Like children in a dark room, we have seen but the shadows of our own ignorance reflected in our environments; so we have seen life as a hopeless place, a dense jungle where wild beasts roamed, seeking to devour us. All the terrifying objects were the echoes, the shadows, the reflexes of our own interior darkness, the terrors of a fantastic nightmare. We thought the terrors real, hence we acted and suffered accordingly.

The light shows us that we live and move and have our existence in God, in the Good; that heaven is where God is and, He being all around us, we have never been out of heaven. We see that while we seemed to be surrounded by darkness, fear, and all that they signify, we were really surrounded by the light that illumines every one; that we never were and never can be separated from God.

"More light! More light!" As the chick struggles to break through the shell, as the diver gasps for air, as a traveler in the desert goes eagerly toward the well, so must we strive to reach the Light. Desiring greatly, each must petition in this wise:

Lord, I desire to receive my sight, to see the light. I want to bathe in it, to cleanse my soul in it. I want it to search out every dark recess of my mind, to drive out the beasts of darkness, to envelop me wholly. I would see the angels of light and know the glories of courage and love. More light, Lord, more light, until I see the king in his beauty. More light, until I am one with it. More light, until I see as I am seen and know as I am known. More light, to bring healing to every soul that suffers and to every body that is in pain. More light, until the glory of heaven shall manifest on

earth. More light, until every person of every nation, of every color and creed, knows the Lordly light, so that the whole earth will be wrapped in thy glory and every soul will acknowledge Thee to be overlord of all. More light!

UNITY'S NEW RADIO

The new radio equipment that Unity intends to install within the next few months will enable subscribers in all parts of the United States and Canada to hear the Unity services regularly. This fact was recently commented upon in the Kansas City Journal, under the heading, "Station WOQ to be Biggest Here." The item read as follows:

A 1,000-watt Western Electric radio station—the largest in Kansas City—will be placed in operation in the early fall by WOQ, the Unity School of Christianity, Lowell Fillmore, manager, announced yesterday.

The station will have double the power of the present station, and probably will have the same call letters, Mr. Fillmore said.

The purpose of the new station will be to reach regularly subscribers and members of the school in all parts of the United States and Canada and offer coast-to-coast services and lectures.

Healing meetings are radiocast now at 10 o'clock every Saturday night and lectures are radiocast at 11 o'clock Sunday mornings and 7 o'clock Sunday nights. Various other musical and speaking programs are radiocast now and will be continued.

The new station will be devoted almost exclusively to educational and religious radiocasting.

Life is a series of lessons. Some are diligent in learning them, and they become pure, wise, and altogether happy. Others are negligent, and do not apply themselves, and they remain impure, foolish, and unhappy.—*James Allen.*

RICHARD LYNCH TO BISHOP MANNING

[In the latter part of March, Bishop Manning, of the Episcopal Diocese of New York, preached from the pulpit of the Fifth Avenue Presbyterian Church on the subject, "Unity." The discourse was a plea for universal unity of Christians, but it gave Richard Lynch, of New York Unity Center, an opportunity to write the bishop a letter. The bishop courteously answered. In his reply he stated that it was impossible for him at the present time to discuss the question of recognizing the various unorthodox religious groups. In his letter to the Bishop, Richard Lynch gave an excellent resumé of the Unity teaching, quoted from the June, 1924, issue of Scientific Christian Training.]

THE purpose of Unity is to be a movement for spiritual worship and affiliation. Its aim is to be sufficient . . . in its teaching unto the needs of man. It includes every revelation made by the living God to his children, in every age and in every clime.

The work of Unity is universal because it aims to develop the individuality of each human unit. We desire to make it the religion of the strong; for each member of the race can do all things through Christ which strengtheneth him.

Each unit is a new creature in creation. To aid each member to discover and develop his own individual genius and to make his own individual contribution to the race, is the purpose of the Unity movement.

We seek the truth which enables us to be what God knows us to be; to do what God knows we can do; and to have what he eternally holds in trust for us, awaiting our ability to receive it.

Pragmatism is the watchword of modern utilitarianism. Religion must have a practical bearing on our lives and meet the requirements of human living. It must conduce directly to our advancement. It must enable us to be healthy, honest, efficient, and free. It must induce the æsthetic sense by giving us new vistas of order, beauty, and progress. The perception of the

completeness of the spiritual universe automatically fills our everyday necessities.

We recognize the power in one human being comprehending spiritual principles to aid another, and on this our healing ministry is founded. A basic word in Christianity is "agreement." Agreement with God is prevailing prayer. Agreement with another is positive power. "Again I say unto you, that if two of you shall agree on earth as touching anything that ye shall ask, it shall be done for you of my Father which is in heaven." The advantage of praying with another is that we must leave human limitation and come up into Mind in order to pray.

Our work is open to all, and we give as freely as it has been given us. Unity is not an organization with restrictive rules, but an affiliation of free souls who come together to worship in spirit and truth. We believe that we become stronger if we seek and companion with true believers.

Religion is one. It is the outreach of man for the Soul which is ever seeking to reveal itself through man. We recognize as the Christian religion the resurrection of Jesus Christ. We proclaim this to be the goal toward which we are moving, and this to be the fulfillment of God's purpose in the creation of man.

Christianity brings deliverance from sin, sickness, sorrow, and death. Unity holds high the banner of Christ. "I am the resurrection, and the life." Utilizing so far as in us lies the truth as soon as perceived, and "forgetting the things that are behind, we press forward to the goal of high calling in Christ Jesus."

"Come walk with us and we will do thee good."

You will observe from these excerpts that the text of Unity is also the text you selected for your marvelous sermon last Sunday: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for we are all one in Christ Jesus."

The Home

Christ is the head of this house.

PARENTAL CO-OPERATION

ALICE L. RUTH

Part I

"IT IS a wise mother who knows how to manage and to control her children, and sometimes the problem of how to handle their father is still more perplexing." Thus spoke Mrs. Thurston, in an earnest interview with Mrs. Ransom. "Don't you think," she continued, "that it is a father's duty to require the children to obey their mother?"

"I do," Mrs. Ransom replied.

Mrs. Thurston resumed. "Raymond and Ada are good children but they are not always willing to obey. Raymond is a big boy for fourteen and he feels entitled to a man's privilege to order his own going and coming; Ada, at twelve, is keen to have every liberty that her brother has. Both need a restraining hand for a while yet. I felt injured when Mr. Thurston told Raymond that he needn't do a certain thing which I had said he must do. I was placed in a most unfair position.

"I spend my time and my strength to make the children comfortable, I meet their needs in a thousand ways; yet when Ada gets up late and has a special breakfast, I have no authority to say that she must wash the dishes, nor have I authority to say that Raymond must wash the car which he brought home spattered with mud.

"I told Mr. Thurston that he had treated me very unjustly and had given the children a wrong idea of their duty, and he said that I had often told them not to mind him. It was true that I had told them not to mind him, but only when he was quite unreasonable and I felt it my duty to protect my children; that is quite different."

Mrs. Thurston paused, and receiving no reply, she added: "I hope you can help me, Mrs. Ransom, for I don't know how to go on."

"I should like to help you, Mrs. Thurston. There are thousands just like you and I should like to help them all. Inharmonious conditions such as you mention do not come about in a day; there is a seed-time and a harvest; you are just beginning to reap the harvest from the seed that you have planted. It seemed that you had won a point when first you told your son not to obey his father, but you then planted the first seed of disregard for parental authority. Better a thousand times that your son had suffered injustice at his father's hands; the father might have seen his error and used better judgment next time, or you could have talked with him when the boy was not present. The father, as well as the mother, works for the children, and both parents should receive loving obedience.

"You feel it very keenly when the children ignore your wishes. Do you think that the father has no feeling when they flagrantly disobey him? Parents sometimes make mistakes in dealing with their children but they make greater mistakes when they criticize each other in their child's presence. Love will straighten out many tangles if we only let it."

"I have always loved my children and shielded them in every possible way," Mrs. Thurston emphatically declared.

"Yes, Mrs. Thurston, most mothers can say that; but since your children grieve you by their willful dis-

obedience, it is evident that your love has fallen short in some way. Love that encompasses only "me and mine" misses the high mark of divinity.

"To shield your children from the results of their own wrongdoing teaches them to disregard the rights of others. A mother who flies to her child's defense every time that he comes with a complaint against another, fosters a spirit of self-pity and self-will in the child. By the time her child is old enough to wash dishes or to clean a car, he feels no moral obligation to his parents and he resents the very idea of being expected to entertain such a feeling. He thinks that his parents ought to provide for him, that it is their duty to do so, and that he shouldn't be questioned about his doings. This state of mind is the acme of selfishness, but not one mother in a thousand will admit or believe that her training is the direct cause of it. Every mother says that she wants her children to do right.

"Mother love is prone to wrap itself around its own and gives little heed to others.

"Let me tell you what I saw from my open window one summer afternoon. A number of boys, from nine to eleven years of age, were having a game of ball, when a little girl of about eight came out of the house and playfully pelted the boys with clods and stones. They told her to stop, that she was spoiling the game, but she sent the stones faster than ever, laughing gleefully to see them dodge or get hit. Finally one boy picked up a stone and threw it at her. Quickly she ran screaming to the house. Her mother came out and with an air of righteous scorn told the boy how very cowardly he was to attempt to hurt a little girl. Instantly the little girl stopped crying, that she might hear all that her mother said. Returning to the house with her arm protectingly around her child, the mother never suspected that her little daughter had merely been playing a game to gain attention. In her heart the

mother condemned the boy without giving him an opportunity to explain.

"This is not an exaggerated example of mother love. That mother felt it her duty to protect her child and she used about the same degree of intelligence that an animal uses in defending its young; such love is purely carnal. If that mother had been impelled by the real Christ love, there would have been no thought of condemnation toward any one; there would have been just an impartial desire to set things right. In that open attitude of mind she could have learned the facts and made it an occasion to teach her daughter the lesson of the Golden Rule. The mother who inculcates principles of justice into her children will not in later years have her heart torn by their unjust treatment of her.

"My purpose in relating this incident, Mrs. Thurston, is to illustrate the difference between real love and that limited imitation of love that we have been taught to reverence as mother love.

"You spoke of the problem of handling your children's father. Perhaps his problem is to learn how to handle their mother. He seems to be following your lead. Why not try the Golden Rule? Do by him as you would like him to do by you. Insist that the children obey their father. When they have had some of his disciplining, they may find it easier to obey you."

(To be continued.)

He who knows that nature's own purpose is to make the boy a full man when he grows up—full in all directions, mentally and mainly spiritually—he who realizes this brings up the child in the atmosphere of freedom.—*Sir Rabindranath Tagore.*

Parent and child are drawn more closely together because of the interest that both may find in the charming little pictures, stories, and poems of Wee Wisdom.

HELPFUL IDEAS FOR MOTHERS

J. M. Davis

"ALL THINGS therefore whatsoever ye would that men should do unto you, even so do ye also unto them."

Be that which you would have your child be. If you would have him loving, be loving, gentle, and considerate; respectful, then be just as respectful to him as you would be to any one else, as you would have him be to you. Would you have him honest? Be honest with him, always straightforward and true, believing only the good about him. Do not wonder whether he is doing something that is not right. Every thought that you have of your child tends to bind him to the character represented by that thought.

Every child belongs to God, not to its parents. It should be brought up according to the divine ideal that is within its own soul, not according to some personal idea of a parent. A child is drawn to a parent originally because some of their thoughts and their desires are similar. He will love, respect, and be influenced by a parent just as long as the parent's ideas expand to meet the growing need of the child's soul.

The Golden Rule should govern the attitude of mothers toward their children as well as toward those of mature age. Children may be older than their parents in understanding; their ideals may be broader; their sense of justice may be greater. They are not limited by the narrow conception of right or wrong. The child is no respecter of persons, and with the right training he will be considerate of all, without discrimination. There is no class difference in spirit. The mother who is a Truth student may understand this truth but may fail to act as if she understood it. She may think that because her child has been reared in Truth he is of finer quality than another child who is ignorant of

this teaching; that he must be protected from those who have not, in her opinion, true understanding. Right understanding would reveal to such a mother that if she believes her child to be a perfect child of God, whatever may be the manifestation, she must believe the same of her neighbor's child; she must not shield her child from the result of his wrongdoing, and make an untrue (in the light of spiritual understanding) accusation of another. Objectionable personality is often just as evident in the child who is in Truth as it is in one of (supposedly) less enlightened parents. Every child must learn to overcome; each child needs just the experience that he receives, to teach him the necessity for right thinking and right living. He must learn, sooner or later, that he makes his own world. The mother who is in Truth should hardly consider herself a Truth student if she has not a higher ideal of justice than the human standard. She should always be able to turn the light of Truth, of forgiving love, upon seeming offenders.

A child's actions should be judged from his standpoint, not from the standpoint of some one who may disapprove of his actions. Such consideration will appeal to his sense of fair play and will inspire him with desire to do the right thing. The wise mother will not insist upon her child's doing something that he does not want to do. She will first find his reason for not wanting to do it, and if she is unable to conform to his ideas, she will be able to help him see the advantage of her way, to help him to want to do it. Though he may take the harder way of experience, he is surely finding the way to the kingdom of righteousness and peace. The Spirit of truth within the child is his best guide. Leave him trustfully, lovingly, in its care.

A mother must earn her child's love and respect by her unselfish attitude and by her loyalty to Truth. She

cannot exact love; she will receive just as much as she deserves. Jesus said:

> Who is my mother? and who are my brethren? And he stretched forth his hand towards his disciples, and said, Behold, my mother and my brethren! For whosoever shall do the will of my Father who is in heaven, he is my brother, and sister, and mother.

A mother's training of her child should be by example rather than by precept; it should be a drawing forth of the qualities which are already within him, not a putting on of certain ideas from without. As she wants her child to confess to her his wrongdoing, she should not hesitate to acknowledge to him her own shortcomings; he knows them anyway, and when she tries to make him think that she is always right, he loses his respect for her. When there is true coöperation each may learn much from the other. When the child learns that his parents understand him and will not criticize him unjustly, but will try to see things from his point of view, he will respect their judgment and come to them for guidance. A child may fear his parents and obey through fear but he will respect them only as they are worthy of his respect; their influence over him will correspond to his respect for them.

To the degree that the parents are true to their higher selves, they will best serve their children. If you hold your child under obligations to you, if you give him material comforts, such as food and clothes, expecting him to return the gifts some day in caring for you, he may fulfill the obligation from a sense of duty, but that is all. You will have your reward. If you teach your child the Golden Rule as Jesus taught it and if you give as God gives, because it is your divine nature to give without thought of return, you will receive in like measure, pressed down, and running over.

Our thoughts are heard in heaven!—*Young.*

MOTHERHOOD DEPARTMENT

HELPS FOR THE PROSPECTIVE MOTHER: LOVE

MARY PARRISH

THERE is never a prospective mother who does not desire that her little one shall be filled with the spirit of love and shall have a bright, happy disposition. Paradoxical as it may seem, it is the mother herself who most frequently prevents the very thing that she desires in this respect.

During the time of gestation the mentality, as well as the physical organism of the expectant mother, often undergoes a complete transformation. Trivial things may assume large proportions and the one who does not know the helping, strengthening, sustaining power of divine love at such a time is likely to become irritable, nervous, and faultfinding. These states of mind naturally have an effect upon the nature and disposition of the child unfolding beneath the mother heart.

You who would see your babe filled with the sweet, harmonious love of the Holy Spirit, remember to dwell much in meditation upon the thought of divine love and its many manifestations in your life. Know that in the Father's love you are protected, sustained, blessed, and provided for. Get the larger vision that sees all people and all circumstances with the eyes of love. Train your thoughts in channels of love by affirming:

Sweet Holy Spirit of Love, manifest thyself in me. Fill my consciousness to overflowing with thy beautiful peace, presence, and power, and let me impart to my child only thoughts of thy love that will bless its life. I rejoice and give thanks for thy love so constantly expressed toward me and my little one, and I become the willing channel for its full and free expression.

OUR PAGE OF BLESSINGS

"Before thou eatest pause and raise
Thy thoughts to heaven in grateful praise."

EVERY NEED SUPPLIED

And my God shall supply every need of yours according to his riches in glory in Christ Jesus.—*Paul to the Philippians.*

In thy spirit of Love thou hast provided generously for us, and we, imaged in thy likeness, respond with loving willingness to follow thee in all thy ways.—*V. P. N.*

Our consciousness is open to Thee in true appreciation of thy goodness. We thank thee for thy bounty and for the wisdom that enables us to use thy substance wisely. We give thanks to thee, dear Father, that we are ever open to thy guidance.—*E. J. C.*

This food that thy love has prepared for us, O Lord, we receive in thy name, asking that our bodies may be satisfied, our souls inspired, and our minds made brighter; that in love and courage we may cheer all whom we contact. Amen.—*E. M. C.*

Dear Father, we dedicate our every word, thought, and deed to thee. We feel the power and strength of thy Spirit's guidance. In Jesus' name, amen.—*M. S. F.*

Father, give us of thy divine wisdom and understanding; cleanse and purify our minds and our bodies with thy quickening, healing stream of love; permeate our beings with a consciousness of thee. And now, Father, may all those who are placing their burdens in thy care, with such humility and faith, realize now the harmonizing presence of thy perfect love.—*Selected.*

SUNDAY LESSONS

LESSON 10, SEPTEMBER 6, 1925.

Unity Subject—PRESSING TOWARD THE GOAL.

International Subject—PAUL WRITES TO THE PHILIPPIANS.—Phil. 3:7-16; 4:8.

7. Howbeit what things were gain to me, these have I counted loss for Christ.

8. Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ,

9. And be found in him, not having a righteousness of mine own, *even* that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith:

10. That I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death;

11. If by any means I may attain unto the resurrection from the dead.

12. Not that I have already obtained, or am already made perfect: but I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus.

13. Brethren, I count not myself yet to have laid hold: but one thing *I do*, forgetting the things which are behind, and stretching forward to the things which are before,

14. I press on toward the goal unto the prize of the high calling of God in Christ Jesus.

15. Let us therefore, as many as are perfect, be thus minded: and if in anything ye are otherwise minded, this also shall God reveal unto you:

16. Only, whereunto we have attained, by that same *rule* let us walk.

8. Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, what-

soever things are of good report; if there be any virtue, and if there be any praise, think on these things.

GOLDEN TEXT—*I can do all things in him that strengtheneth me.*—Phil. 4:13.

SILENT PRAYER—*I gladly let go of all the limitations of the personal self, that I may win the full consciousness of the Christ.*

While our lesson includes the whole of Paul's epistle to the Christians at Philippi, it deals more especially with the verses given in the foregoing text.

Material possessions are transient. They come and go according to the nature of the thought back of them. When a man sets his love on the things of the world and uses all his energies in the gaining of material possessions and high position, he fails to attain the best in life. The real attainment, in which is to be found lasting good, is the bringing forth of the Christ into perfect expression in one's consciousness and whole life, even as Jesus, our pattern and Way-shower, brought forth the Christ. The words of Paul in verses 7 and 8 of our lesson make one think of the admonition of Jesus Christ as recorded in Matt. 6:19-21: "Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal: for where thy treasure is, there will thy heart be also."

To gain "the excellency of the knowledge of Christ Jesus my Lord," means to gain understanding of the Christ principle, to use it constructively in order to attain the ideal end. To attain this objective, any one with spiritual understanding is willing, like Paul, to let go of the ambitions, attainments, and possessions of the outer, personal self.

Man is not truly righteous until he enters into the

Christ righteousness. Manmade righteousness is personal righteousness, and comes from the limited, spiritually unenlightened standards of the race. The Christ righteousness is from God. It is grounded in abiding principle; it is right incarnated in active faith and love.

We cannot "know him, and the power of his resurrection," except as we come into understanding of the principles of Truth, the Christ standard of right, and wholeheartedly seek to live according to those principles. By dying daily to the errors and limitations of the mortal within us and being raised into newness of life each day, we shall "attain unto the resurrection from the dead." By means of denials we release from consciousness and die to that which is earthly and mortal and limited. We are raised into newness of life by our affirmations and realizations of Christ in us as our vitalizing energy and our innate perfection, ever increasing in our consciousness.

Like Paul, we are pressing on toward perfect attainment of godlikeness, the "goal" which is "the prize of the high calling of God in Christ Jesus"—the completion of the work that each individual has to do in carrying out God's wondrous plan. "Ye therefore shall be perfect, as your heavenly Father is perfect," are Jesus' own words.

In bringing into our outer lives the fullness of the Christ perfection of love and life and Truth, we must heed these words of Paul's: "Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things." A marginal note gives "take account of" as a substitute for the word "think," in the last phrase in the quotation; in the 13th chapter of I Corinthians, the love chapter, we read that love "taketh not account of evil." It is necessary for us

to exercise the principle of divine love, since love is the power that dissolves from our consciousness all that seems to be untrue, that gives added substance, strength, and beauty to that which is true.

QUESTIONS

1. Why should man not set his love on the things of the world?
2. What is the real attainment in life?
3. What does it mean to gain "the excellency of the knowledge of Christ Jesus my Lord"?
4. What is true righteousness?
5. How can we "know him, and the power of his resurrection"?
6. What is the "goal" that is "the prize of the high calling of God in Christ Jesus"?
7. What is the power that enables us to take account only of that which is good?

LESSON 11, SEPTEMBER 13, 1925.

Unity Subject—THE AGGRESSIVE CHRISTIAN.

International Subject—PAUL IN THESSALONICA AND BERŒA.—Acts 17:1-12.

1. Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews:
2. And Paul, as his custom was, went in unto them, and for three sabbath days reasoned with them from the scriptures,
3. Opening and alleging that it behooved the Christ to suffer, and to rise again from the dead; and that this Jesus, whom, *said he*, I proclaim unto you, is the Christ.
4. And some of them were persuaded, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.
5. But the Jews, being moved with jealousy, took

unto them certain vile fellows of the rabble, and gathering a crowd, set the city on an uproar; and assaulting the house of Jason, they sought to bring them forth to the people.

6. And when they found them not, they dragged Jason and certain brethren before the rulers of the city, crying, These that have turned the world upside down are come hither also;

7. Whom Jason hath received: and these all act contrary to the decrees of Cæsar, saying that there is another king, *one* Jesus.

8. And they troubled the multitude and the rulers of the city, when they heard these things.

9. And when they had taken security from Jason and the rest, they let them go.

10. And the brethren immediately sent away Paul and Silas by night unto Berœa: who when they were come thither went into the synagogue of the Jews.

11. Now these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the scriptures daily, whether these things were so.

12. Many of them therefore believed; also of the Greek women of honorable estate, and of men, not a few.

GOLDEN TEXT—*Prove all things; hold fast that which is good.*—I Thess. 5:21.

SILENT PRAYER—*The Spirit of truth in me is stronger than any seeming opposition.*

Religious pioneers have to meet conditions in mind analogous to those in nature. The wilderness gives way slowly to the onward march of civilization; new statements of Truth are resisted by the established religious thought. Pioneer messengers of Truth may find the way arduous; however, those who have the true pioneer spirit go steadily forward, moved by a force that they feel but do not always understand.

Paul represents the true pioneer. He dearly loved to meet opposition and to discuss it. His writings contain many suggestions of war, and in one way or another he is constantly admonishing Christians to "put

on the whole armor of God." To him, soul development was a war between the spirit and the flesh; yet he also knew the power of love. Henry Drummond says that the greatest love poem of the world is the 13th chapter of I Corinthians.

Understanding something of the laws of mind, we can see the reason why Paul and Silas stirred up so much strife. Paul's subtle thought of war had its effect in his work. He argued, exhorted, and contended, and the result was that he aroused a contentious spirit in his audiences. It may be that certain fixed states of human thought have to be met in a strenuous way, and that the "fighting parson" has his place among the pioneers of religion. In the early days of Ohio, Peter Cartwright was reviled by a bully who, greatly to his surprise, was promptly "whipped" by the athletic minister and was rolled in a mud hole until he begged to be let up. This episode became widely known, and Peter Cartwright was duly respected thereafter by the crude element that commonly regards the minister as a sort of "weak sister."

After the pioneer has done his work, new standards are established. Muscle and war give way to mind and peace. We live in a civilized age and our methods should be pacific. It is not for us to stir up opposition or to indorse the ways of those who do so.

Instead of arguing the truth of the resurrection, we must demonstrate it. Resurrection is taught in the Scriptures, and the logic of life anticipates it. That no one since Jesus has raised his body to the immortal plane is not a tenable argument against the possibility of such a demonstration. When the human body is purified it will float in the air without a machine to bear it up. Jesus proved this: "As they were looking, he was taken up; and a cloud received him out of their sight." Remember that he was living in his flesh body, as he told Thomas, to whom he showed the prints of

the nails in his hands. John 21:14 says: "This is now the third time that Jesus was manifested to the disciples, after that he was risen from the dead."

In verses 11 and 12 of our lesson, we read that the Jews of Berœa were more noble than those in Thessalonica, in that they received the word readily, examined the Scriptures daily to see whether the things that Paul taught were true, and many of them believed.

Macedonia stands for enthusiasm, the fervor manifested by the soul in its desire for spiritual understanding and power. Thessalonica (ancient Thermæ, meaning "hot springs"), a city of Macedonia from which Paul was driven by persecution of the Jews, represents the burning or heated zeal evidenced by the soul desiring truth but lacking a sufficient mental balance to give tolerance and wisdom. At Berœa there was a desire to know the truth, and the desire was fulfilled by a willingness to look into that which differed from the established religious thought. Berœa signifies the zeal of the soul in religious matters, zeal tempered by a certain good judgment, tolerance, and intelligent willingness to examine all thoughts presented to it, that the real truth may be discerned and received into consciousness. By understanding is any phase of man's consciousness watered, that the truth may take root and grow and bring forth fruit. (One meaning of Berœa is "watered.")

QUESTIONS

1. What kind of conditions do religious pioneers have to meet? Explain.

2. Why did Paul and Silas stir up so much contention?

3. Instead of arguing to establish the truth of the resurrection, what must we do?

4. Explain verses 11 and 12.

Lesson 12, September 20, 1925.

Unity Subject—SINCERITY OF THOUGHT AND PURPOSE.

International Subject—PAUL WRITES TO THE THESSALONIANS.—I Thess. 2:1-12.

1. For yourselves, brethren, know our entering in unto you, that it hath not been found vain:

2. But having suffered before and been shamefully treated, as ye know, at Philippi, we waxed bold in our God to speak unto you the gospel of God in much conflict.

3. For our exhortation *is* not of error, nor of uncleanness, nor in guile:

4. But even as we have been approved of God to be intrusted with the gospel, so we speak; not as pleasing men, but God who proveth our hearts.

5. For neither at any time were we found using words of flattery, as ye know, nor a cloak of covetousness, God is witness;

6. Nor seeking glory of men, neither from you nor from others, when we might have claimed authority as apostles of Christ.

7. But we were gentle in the midst of you, as when a nurse cherisheth her own children:

8. Even so, being affectionately desirous of you, we were well pleased to impart unto you, not the gospel of God only, but also our own souls, because ye were become very dear to us.

9. For ye remember, brethren, our labor and travail: working night and day, that we might not burden any of you, we preached unto you the gospel of God.

10. Ye are witnesses, and God *also*, how holily and righteously and unblamably we behaved ourselves toward you that believe:

11. As ye know how we *dealt with* each one of you, as a father with his own children, exhorting you, and encouraging *you*, and testifying,

12. To the end that ye should walk worthily of God, who calleth you into his own kingdom and glory.

Golden Text—*In everything give thanks.*—I Thess. 5:18.

SILENT PRAYER—*Because of the Christ in me, I am conscious of and I express only that which is pure, honorable, loving, and true.*

In a former lesson we read that Paul and Silas were beaten and put into jail at Philippi because of their healing the girl who had a spirit of divination, thus cutting off the "much gain" that she had brought her masters through soothsaying. Paul and Silas sang songs of praise and prayed until they were set free by an earthquake; through this experience the jailer and his household became converted. Paul and Silas went from Philippi to Thessalonica to preach the gospel, but were driven away by the persecutions of the Jews. From Thessalonica they went to Berœa, then to Athens and to Corinth.

While it was unsafe, because of the enraged Jews, for Paul to go back to Thessalonica, he desired so much to encourage and to give further instruction to those in Thessalonica who had accepted his teaching, that he wrote to them. This was the beginning of Paul's epistles, his writings that later were placed in our New Testament.

In his first letter to the Thessalonians Paul outlined a general treatment covering the six points of spiritual science: The greeting, which is the recognition of the divine principle in all things; the thanksgiving, which is the acknowledgment that all things are man's; the logic of the science, which is an affirmation of understanding; the practical application, which is the expression of the law; the identification of the power in man; and a closing affirmation of the omnipresent Good.

While our lesson for today includes the whole of this epistle, it deals especially with the first twelve verses of chapter 2. In verse 1 Paul affirmed that his preaching in Thessalonica had not been in vain. The

declaring of the word of Truth in our own consciousness is never fruitless, especially when the wisdom and wholeheartedness of the converted and spiritually enlightened will (Paul) is at the back of it.

Verses 3 to 12 are given over to an explanation of the pure, sincere, unselfish, truly righteous way in which Paul labored among the people of Thessalonica, preaching to them the glad tidings of Christ. Interpreting this account metaphysically, we perceive that it teaches us the necessity for being undivided in our thought and belief when speaking the Christ truth into our own consciousness.

Thessalonica, meaning "hot springs" and being a city of Macedonia, represents the intense zeal with which the soul desires Truth, but zeal not yet unified with wisdom, and so not tolerant and willing to listen to reason and good judgment. We must always be guileless, straightforward, and sincere in making our declarations of light and Truth, whether we speak the word for ourselves or for others; to the emotional phase of our consciousness for which Thessalonica stands, this need is doubly great. The soul is very quick to feel doubt, insincerity, or double-mindedness, even though the reasoning mind may be deceived by it for a time. We cannot bring forth the perfectly sound, wholesome, and abiding fruit that we desire, so long as anything of a deceptive nature remains in our purpose and will. The single eye is necessary, that the whole body may be full of light.

In our spiritual ministry and growth, love must be considered. Though we may perform all kinds of Christian acts, if we have not love they will be of no real value. Though we declare and affirm faithfully every day the highest truths throughout every part of our consciousness, if our words of truth do not contain the love quality, they will not, they cannot, eliminate hard conditions and experiences; they cannot bring us

into the realization and demonstration of perfect and lasting life and joy that we seek and that is our divine birthright.

Love is necessary to one dealing with persons in the outer. The truly successful healer and teacher must have the love faculty quickened and well developed, that he may express unfailing love in greater and greater degree in all that he thinks and does; otherwise his works will not bring forth good fruit.

QUESTIONS

1. What kind of treatment does Paul outline in his First Epistle to the Thessalonians.

2. To what do verses 3 to 12 relate?

3. What is the metaphysical interpretation of verses 3 to 12?

4. What does Thessalonica represent?

5. In our spiritual ministry and growth what quality must we have in addition to sincerity of thought and purpose?

LESSON 13, SEPTEMBER 27, 1925.

Unity Subject—REVIEW: BECOMING LIKE HIM.

International Subject—REVIEW

Devotional reading—I Pet. 4:12-19.

GOLDEN TEXT—*Whom not having seen ye love; on whom, though now ye see him not, yet believing, ye rejoice greatly with joy unspeakable and full of glory.* —I Peter 1:8.

SILENT PRAYER—"*Love never faileth.*" *I am made perfect in love; I fulfill the law by love.*

The lessons of the past quarter have been devoted to the subject, "The Spread of Christianity." The lessons have been taken from The Acts and from some of the Epistles. We have studied them as per-

taining to the establishing of Truth in individual consciousness.

It would be well for you to review carefully all the lessons of the past three months, picking from each one that which appeals to you as being its most vital teaching.

The first lesson stressed the fact that the establishment of the church of God is, in its individual sense, the establishment of the Christ truth throughout the consciousness of man. The story of Paul's journeys to the different cities, his preaching, and his founding of Christian assemblies is an allegory showing that the word of Truth must be taught to and firmly established in the various centers of consciousness in man's organism, even to his outer or Gentile mind.

Lesson 2 emphasized the need for a fuller awakening to the Christ truth. Lesson 3 gave some good ideas about training the emotional nature; we must not be swayed by our emotions, but must use good judgment and understanding in all that we think and do. This lesson also teaches that Spirit never arouses combativeness, but that opposition is incited by and comes from the personal in man, that which lacks true understanding.

Lesson 4 was entitled, "Principles Compared with Ceremonies." In this lesson we learned the truths underlying some of the ceremonies that are practiced by various religious sects. The central thought of the lesson was that it is necessary to worship God in spirit and in truth, instead of worshiping in outer forms only and valuing forms to the exclusion of the truths that they teach.

Lesson 5 was based on the book of James, and it taught how we may make religion practical in all our thoughts, words, and deeds. We must be "doers of the word, and not hearers only," if we are to be right, do right, and reap the fruits of Spirit.

"Lessons in Putting on Christ," was the subject of our sixth lesson. The Silent Prayer for the lesson was: "I shall continue to carry the word of Truth daily to every part of my being until the Christ Mind in me expresses its perfect dominion." The proposed visit of Paul and Barnabas to all the cities in which they had preached, to see how the brethren were faring, teaches us that one must repeatedly go with words of Truth to every part of his being, in order to become established in spiritual understanding and realization.

Next, we had a temperance lesson, "True Spiritual Freedom." Its aim was to teach us how to "walk by the Spirit," so as to be free from all error in mind, body, and affairs.

Lesson 8, "The Macedonian Call," was representative of our great need for the spiritual enthusiasm and energy that will keep us from becoming negative or contented with anything short of full growth and unfoldment into the Christ perfection.

Then came the lesson about Paul and the Philippian jailer; we called it "Sing and Praise and Pray," because this title expresses the great truth of the lesson. If we wish our demonstrations to come quickly and easily into manifestation, we must greatly praise the Lord and rejoice in him. Especially must we do this when the way seems dark, when we have to walk by faith instead of by sight. If we find the inner heavenly realm of love and joy and faith, if we consciously "dwell in the secret place of the Most High," praises will at all times spring spontaneously from our hearts and our lips.

The central teaching of lesson 10 was the great value of bringing forth the Christ into perfect expression and manifestation in the consciousness and the whole life, even as Jesus brought forth the Christ. To attain the Christ consciousness, one can gladly let go of all the limitations of the personal self and count every

material gain as less than nothing. "Where thy treasure is, there will thy heart be also."

Then we had a lesson on "The Aggressive Christian." In this lesson we learned the reason why Paul and Silas stirred up so much contention and persecution wherever they went; we also learned of the true Christ way of peace and victory. Instead of arguing about the truth of the resurrection and the Christ life, we must demonstrate it. Demonstration is what counts, and we seek to demonstrate what we believe and wish to teach, that our very lives may become sermons which cannot be disputed.

Our twelfth lesson, taken from Paul's letter to the Thessalonians, taught the necessity for being sincere, honest, and free from doubts and double-mindedness, when speaking the word either to ourselves or to others. The lesson also emphasized the value of love in our Christian ministry. We cannot bring forth the perfectly sound, wholesome, and abiding fruit that we desire, so long as anything of a deceptive nature remains in our will. Neither can we become truly successful in teaching and healing our own consciousness, or in healing other persons in the outer, until our love faculty is quickened into expression in and through us. "Love never faileth."

ETERNAL LIFE

Uninterrupted correspondence with a perfect environment is eternal life, according to science. Life eternal is to know God. To know God is to correspond with God. To correspond with God is to correspond with a perfect environment. And the organism which attains to this, in the nature of things, must live forever. The incarnation is God making himself accessible to human thought, God opening to man the possibility of correspondence through Jesus Christ.—*Henry Drummond.*

HEALTH

Life enthroned in love—
Holy Spirit—wondrous soul!
Quickening the inner man
And making all things whole.

We begin really to live only when we realize that all life is the manifestation of God. Then we love to live and life has real zest for us.

We enter into joyous living when we are quickened by the Holy Spirit in the inner man.

To get the quickening of the Holy Spirit we must meditate, pray, and open our souls to the inflow of the wonderful omnipresent life and love of Spirit-mind, which we call God.

We should exalt our souls by thinking majestic thoughts; we should quicken the inner man by using words of Spirit life and love.

HEALING THOUGHT

September 20 to October 20

Life enthroned in love—
Holy Spirit—wondrous soul!
Quickening the inner man
And making all things whole.

PROSPERITY THOUGHT

September 20 to October 20

LIFE AND SUBSTANCE, LOVE'S UNITY.
EMBRACE, INFOLD, AND PROSPER ME.

PROSPERITY

Life and substance, love's unity,
Embrace, infold, and prosper me.

Life and substance work together in everything. Without life, substance is inert mass; without substance, life is unmanifest potentiality. Combined life and substance form the basis of all existence.

But life and substance without the welding power of love often clash; then we behold discord. Things go awry, not only in our personal affairs, but also in the world around us, because life and substance are not infolded in love and directed by wisdom.

In our Christ identity we have directive power over life and substance. It is given to us to say how they shall perform. Then let us sit on the throne of our spiritual dominion and declare that unified love, life, and substance are bringing us prosperity.

THE CHRIST SPIRIT

The following excerpts from exchanges are evidence of how the Christ principles are being put into practice in various parts of the world, although some of these extracts do not wholly reflect Unity's views.

SICKNESS IS NOT SENT

We hear a good deal about sickness being sent to develop patience, but about the crankiest people one usually meets with are the invalids and semi-invalids. . . . Sickness is not sent to develop patience, and when sick people talk about being "patient under the hand of affliction," it is either because they do not know God's plan or else are spiritually too lazy to stir themselves up to take hold on God. The Lord would be pleased to have every one of his ailing children exercise "patience" like the poor woman who elbowed her way through the crowd that she might touch the hem of Christ's garment; or like blind Bartimæus who would not cease his cries until he had gained the Lord's attention and received his sight. A determination like Jacob's, that will not let God go until the blessing is secured, is what brings the victory and pleases the Lord. —*Miracles of Healing.*

GOD IS OMNIPRESENT

The following item is clipped from the Los Angeles Examiner:

Recently a physician and surgeon of international repute stated that he never entered an operating room without first asking divine aid in the performance of the operation. He took time to be quiet for a few moments, to feel the presence of God, and then having become conscious of the higher power he entered the operating room sure of his skill and with a mind so charged with divine alertness that he could meet every emergency the particular case required.

WORLD-WIDE CHAIN OF PRAYER

If it be true, as is sometimes alleged, that many churches are almost empty on Sundays, there is also

the other side of the picture: People are not keeping religion for Sundays, but religion is permeating the everyday affairs of life. As an example of this we notice the prominence that the secular press gives to matters of religion. In July, 1924, the Los Angeles Examiner inaugurated a department to be known as the Power of Prayer department, and, a few months later, a Chain of Prayer. We quote from a recent number of the paper:

> The world-wide Chain of Prayer has spread so rapidly and has "links" in so many different countries that there is a steadily increasing interest in the Chain, . . . in all parts of the world. . . .
>
> The object of the Chain is to bring about a greater fellowship between God and man. We pray for each other as well as ourselves for the purpose of bringing all humanity into that close relationship with God, working with each other to develop the divine perfection in mind and to bring about the ultimate at-one-ment, which is the supreme destiny of all mankind. Each and every link is actively interested in righting his own life and in aiding his fellow man through prayer to God—our mission at present to establish the kingdom of heaven in all its perfection here and now upon the earth. . . .
>
> Individuals, families, and entire organizations are joining in the prayer hours in all parts of the world. . . .
>
> When you participate in this daily prayer, and request healing for the thing you desire, you personally join in this stream of prayer that finds its way straight to the heart of God. Our prayers are the greatest blessing we can bestow upon you, and yours in return are the greatest gift you can bring to us. There is nothing in life to equal the power of prayer.

William S. Eldredge, writing in the department, says:

> More than one hundred thousand are now banded together in a great Chain of Prayer. In that Chain, denominationalism plays no part; their sole mission is to pray.
>
> That number will soon be swelled to one million, ten million—who dare limit it? Even now the thought atmosphere of the earth is being purged by the prayers of the

hundred thousand earnest, consecrated souls, and the race consciousness of man is being slowly but definitely turned into high channels of love and unselfishness, of faith in God and faith in man.

This purging, unifying, elevating stream of prayer will grow and grow and grow until it becomes an irresistible tide of righteousness that will consume so much of the dross of human nature that man, the real man, who was created in the image and likeness of God, shall shine forth resplendent, clad in garments of holy living, "with charity for all, with malice toward none."

To quote Flavia Gaines Leitch, who conducts the Power of Prayer department:

Numerous letters from business men show to what extent Christian principles as given to us by the beloved teacher, Jesus, are being applied in the commercial world. Every mail brings a sheaf of letters written on the stationery of some big concern and signed by the president or other head official of the company, which testify to the success of godly methods in building up an organization that increases the health, happiness, and welfare of the employees. And each mail also brings letters from the employees themselves who are sincere believers in prayer and who attribute their success and happiness to faith in God and steadfast, daily prayer. . . .

The following letter is from a young man who is making a success in pictures and his name is well known to lovers of the screen. He tells how not only he, himself, resorts to prayer in every need, but how other members connected with the studios believe in prayer and depend upon it in the small as well as the large activities of each day.

". . . I was injured by a horse's kicking me when dismounting from a gallop, fracturing my right leg. . . . The mother of one of the well-known film stars accompanied me and she prayed with me on the trip down to the hospital. One of the employees of the studio, an old man, also went to his room and prayed. And although the lower part of my foot was so badly broken that it hung limp, I did not feel any pain at the time or in the days that followed. The people who saw the accident and the physicians who set the fractures could not understand it. But I could. I was able to put the crutches aside at the end of the fifth week."

SOCIETY OF SILENT UNITY

"Be still and know that I am God."

The Society of Silent Unity is the department of the Unity School that helps to bring our absent friends into closer touch with the Holy Spirit.

People everywhere are struggling with life's problems and failing to solve them because they do not know how to get the help of the Holy Spirit.

It does not matter how serious your problem may seem, there is a power that will assist you to solve it. What you need is a better understanding of that power and your relation to it.

For more than a quarter of a century Silent Unity has been showing people in all parts of the world how to escape ills of every description—ills of mind, body, and affairs.

If you are sick, the Holy Spirit will heal you; if you are in financial need, the Holy Spirit will show you the way to prosperity; if you have been unjustly treated, the Holy Spirit will restore your own to you; if you are unhappy, the Holy Spirit will adjust conditions for your family and for your friends and will bring about harmony.

Silent Unity makes no charge for its services. Its work is a work of love and is supported by those who love to give to a good cause.

Write to us freely, wherever you are. We can, through the Holy Spirit, reach you in the remotest corner of the world. Your letters will be held strictly confidential.

UNITY SCHOOL OF CHRISTIANITY
SILENT UNITY DEPARTMENT
917 Tracy, Kansas City, Mo.

EXTRACTS FROM LETTERS

Written by Silent Unity

TO FIND GOD

My fear of death is so great even now that I dare not eat any food that is not considered laxative. I am told that I have made a god of laxative food; but I have not enough confidence in the something that you call God, to leave it off. I feel lost—with nothing to depend on. Help me to find something to trust and to know that it is God.

So long as you are seeking God's active, living presence in your life, you are working toward the place where you will be ready to give up laxatives. Do not let the thought that you are using material aid keep you from acknowledging God in all your ways. After one intellectually accepts a truth it has to be accepted by his inner consciousness before its manifestation can take place in the outer. A thought can easily be taken into the mind, but before it can become truly a part of one and show forth its fruit, it has to go through assimilative processes on the mental plane, much as food taken into the stomach has to be assimilated. So ponder the thought of God in your heart. Knowledge of God will cast all fear from your mind and your heart.

The personal man is the mortal consciousness standing apart from the consciousness of the Christ. Deny your personal self (do not recognize it); declare the true self, the son of God. Then you will find your mind becoming free from all fear, and love thoughts harmonizing your body and your affairs.

"God is our refuge and strength, a very present help in trouble." You will find him for yourself. He is *your* God. He is found through prayer and meditation and feeling. The Bible teaches that we have to feel after God. You cannot expect to comprehend all of

God immediately, and you do not need to do so; but you can feel that he is with you to meet your need whenever your thoughts include him. Living in the consciousness of his indwelling presence, you will have the constant help and inspiration of that presence. Withdraw your thoughts from your physical or worldly needs while you rest in the consciousness of God's presence, and after your silence periods you will find yourself strengthened, mentally and physically.

HOW TO DEMONSTRATE SUPPLY

Supply is the one thing necessary to my happiness. In my life, supply is the missing link. With me it is: With all thy getting of understanding, get things. According to the supply-equals-demand idea, I must be lacking in faith and understanding; hence I am writing again to you, fully believing that a satisfactory demonstration of supply will be made.

We continue to declare the Truth of your oneness with the divine source of supply. When you come into consciousness of this oneness you will have made the connection necessary to enable you to receive.

If you wish spiritual help you must go to Spirit. You will have to change the mortal spirit of "getting," to the spiritual attitude of "receiving." To receive from God you have to go to him.

God will demonstrate himself to you as substance when you open your mind to receive him and to acknowledge him as the substance of all good. The kingdom of supply is within you, but it is a spiritual kingdom reached only through spiritual consciousness.

Spiritual thinking and living should not be considered as entirely apart from your everyday thinking and living; your spiritual life and your bodily life are intimately related. Only because you are unconscious of the active, spiritual law of production back of everything do you fail in your efforts.

Whatever the conditions without, if you unify your-

self with the spiritual law by lifting your thoughts into harmony with it and by speaking constructively, you will demonstrate your good. However, you will have to come into spiritual consciousness. Personal man does not receive from God. The real self of you is spiritual. If you become active in this self, your supply will come to you. Your spiritual self is your real self, even though you may have ignored it.

HEALING IS A MATTER OF CONSCIOUSNESS

I have been ill for three months. I am following the instructions that you sent me. What more can I do to hasten my healing?

Time is no factor in healing. Healing is a matter of consciousness. Prayer and praise and meditation—spiritual thinking—will raise your consciousness into harmony with spiritual forces, and the result will be the restoration of your body.

Seek a more spiritual consciousness and lift your thoughts above contemplation of the condition of the physical. "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." Healing is an unconscious process, so far as you are concerned, carried on by the harmonizing powers of Divine Mind. With your mind in tune with the Infinite, you place no obstructive thoughts in its way. "Be ye transformed by the renewing of your mind."

As to what material means you might employ as a help in keeping your thoughts free from the physical, that is a matter which you need to decide for yourself. Follow the guidance of the Spirit within. We know that the law is, "According to your faith be it done unto you;" therefore we do not advise another. We know that in your spiritual growth you will come to know the full power of God and to realize the fulfillment of the promise: "If ye shall ask anything in my name, that will I do."

SILENT UNITY HEALING

"What hath God wrought!"

[In writing Silent Unity for help, be sure to give your full name and address. We will forward letters to the authors of testimonials. Send letters unsealed, giving post office address and initials of the person, and name and date of periodical from which testimonial was taken.—*The Editors.*]

HEALTH

Peoria, Ill.—I am very thankful to you for the healing of my son. His arm was suddenly and completely healed. He did not know that I had written you for help.—*Mrs. W. C. V. H.*

Chicago, Ill.—I have been entirely cured of a severe case of neuritis and of another health disturber that had made life a burden for many years. I know that my healing is due to the wonderful help that you have given me. I thank God and Unity.—*L. M. L.*

Swarthmore, Pa.—My daughter telegraphed you for help, as her husband was about to undergo a very serious operation. As a result of your prayers he left the hospital two weeks after the operation. His return to normal health and weight is a wonder to all his acquaintances. We thank you very much.—*E. G. M.*

Sawtelle, Calif.—I am cured of constipation, and my general condition is better. I am thankful to God and to you.—*H. S.*

Kansas City, Mo.—I wrote you for prayers for my son, who was left with a weak heart after a severe case of scarlet fever. At about the time you received my letter he called me to his bedside and said: "O Mother, there is such a wonderful, peaceful feeling all through me, and the life seems flowing into my hands, and my heart beats much better." I told him that God was answering your prayers for him. He is now back at work, happy and well.—*Mrs. A. F.*

Nelson, Nebr.—My husband was taken suddenly ill with what doctors call acute mania, and was taken to the state hospital. I immediately wrote Unity for help. For two weeks he was very ill. I wrote again to Unity, and the next day he had a turn for the better. He has improved each day until now he is at home, looking well and gaining

in weight each day. We are thankful to God and to Unity. —*Mrs. C. W.*

Cleveland, Ohio—I wrote you asking that I might be healed of diabetes and gallstones. I am thankful to say that I have been healed.—*Mrs. M. B.*

Beloit, Wis.—I wrote you for help in regard to healing pains in my breast, where a tumor had been removed. I am thankful that I received relief almost immediately.—*Mrs. J. C. W.*

Mendon, Ohio—I wrote you asking for prayers for my little daughter. There was an almost miraculous change in her condition before I received your reply. She is well now. I thank you with all my heart for what you have done for her.—*Mrs. E. S. P.*

New York, N. Y.—My mother wrote to you asking prayers for my sister, who had been suffering from rheumatism for nearly two months. In less than a week my sister had completely recovered, and she has not had a touch of rheumatism since. We are grateful to God and to Unity for this healing.—*J. M.*

New Bedford, Mass.—I thank you sincerely for the recovery of my baby. She could hardly breathe. Soon after I sent the telegram to you there was a wonderful improvement and that night she breathed almost normally. I never before saw such a quick demonstration.—*Mrs. A. L.*

La Grange, Ill.—I wrote asking prayers for my cousin, who was in a hospital, suffering from mental derangement. His case had the attention of several noted physicians, who, with one exception, pronounced him incurable. Soon after I wrote you a remarkable improvement took place. Today he is back in his own home. His mind is entirely restored, and he is gaining physical strength daily. His recovery is considered most remarkable.—*Mrs. W. F. W.*

Johannesburg, S. Africa—I asked for prayers that my sight and my hearing might be restored. My sight is good now, the deafness is gone, and I feel great improvement in my general health. May God bless you.—*M. A. W.*

Alameda, Calif.—My daughter frequently had severe pains in her right side. I wrote for your help and she has not had another attack. I thank God and Unity.—*Mrs. W. M.*

Lorraine, Kans.—Our daughter had had an operation and the doctors said that she could not live. I asked Jesus to heal her, and I sent a telegram to Unity. She began to

improve immediately. The doctor said that her recovery was a miracle. I thank God that she is alive and well today.—*Mrs. W. E. B.*

Wellington, B. C., Canada—For twelve years I suffered terribly with my eyes; for months I was partly blind. I had worn glasses for years. Several times I laid my glasses aside and tried to have the necessary faith for healing, but each time I failed. One afternoon, forgetting that I had taken off my glasses, I picked up Unity magazine and remarked to my husband: "I want you to read this article, it is so good." The print was small. I had read aloud two paragraphs when my husband exclaimed: "I did not know that you could read without your glasses!" I have not used them since.—*Mrs. A. R.*

Fort Worth, Tex.—Through the blessings of God and the prayers of Silent Unity I am healed of stomach trouble. I eat heartily and I am growing stronger each day.—*M. J. M.*

Arlington, Mass.—You may discontinue prayers for me, as my health has improved greatly since I asked you for help. I have also gained a much clearer understanding of divine law. Inclosed find $10, my offering of love and appreciation.—*Mrs. M. H. M.*

Norfolk, Ark.—I wrote to you asking for help. On the day that you began your ministry for me, I was healed of lumbago. I thank God continually. May God's choicest blessings be yours.—*Mrs. M. C.*

San Jose, Calif.—I wrote asking your help in overcoming a cough that I had had for several months. I was healed almost immediately. I am most thankful.—*Mrs. H. L.*

Colon, Panama—I was rapidly losing my eyesight. Thanks to God and to Silent Unity, I am healed, and now I can read the finest print. God bless Unity and its good work.—*S. N. B.*

Omaha, Nebr.—The little girl for whom I asked your prayers has improved most wonderfully. She is fourteen years of age and had never stood on her feet until about a month ago. Now she walks about the house and is planning to go to school soon.—*L. E.*

Wilkes-Barre, Pa.—I sent you a telegram asking prayers for healing. I was helped at once and now the error appearance has entirely passed away. I thank you. —*H. J. H.*

PROSPERITY

London, England—I wrote you for prayers for my son, who was not quite happy, as his work was too easy and his prospects seemed very poor. Now he is settled in a new environment, and his prospects are excellent. I praise and thank God for this good.—*Mrs. E. M. H.*

Martinsville, Ind.—I wrote you asking for help that my son might receive some money that he had earned. Just after I received your reply, the money was sent to him. I thank you for your help.—*Mrs. D. H.*

New York, N. Y.—You may discontinue prayers for my brother. He has the position that he wanted, and he has been paid for the time in which he was idle. Truly God's ways are wonderful.—*L. B.*

Houston, Tex.—I asked you for help in securing a position. I secured a temporary place at a splendid salary; there is a chance of its being permanent.—*E. M.*

Los Angeles, Calif.—I asked you to help my brother secure a position. On the day that I sent my letter, he was put on as extra help in just the kind of position that he wanted. I thank you for the aid that you have given to us. —*R. F. T.*

Kansas City, Mo.—I wrote you asking for prayers to assist me in renting vacant apartments. Each day I faithfully held the thought that you sent me and all the apartments are now filled.—*A. L. M.*

Denver, Colo.—I wrote asking for prayers that my son might find work. He found a better job than we had hoped for. I thank God and Unity.—*Mrs. J. P.*

Oakland, Calif.—I wrote to you asking prayers to help my husband in his business. Before my letter reached you his business increased wonderfully. We feel that this result has been accomplished through Unity and we want to express our gratitude.—*Mrs. H. M. G.*

New York, N. Y.—Wonderful things have happened since I wrote to you. I was then out of work. Now I am in my old position and have had a raise in salary.—*M. P.*

East Orange, N. J.—I have made a business connection which has promise far beyond any hopes that I entertained when I wrote you for prayers. May God bless you in your wonderful work.—*C. F. B.*

Berkeley, Calif.—You may discontinue the prosperity prayers for my mother. The need was met three days after I telegraphed you, and other circumstances have adjusted

themselves in a marvelous manner. Thank you for your wonderful help.—*J. E. S.*

Memphis, Tenn.—You may discontinue your prayers for the payment of my debts, for they are all paid. I am truly thankful for all that you have done.—*E. B. C.*

Brooklyn, N. Y.—Words cannot express the gratitude that I feel for the help that you have given me. My salary was increased without my asking for an increase.—*M. R.*

Roseburg, Oregon—I wrote you for prayers that my husband might find work. He has secured a good position at higher wages than he ever before received. We give thanks to God and to Unity.—*Mrs. R. A. T.*

Chicago, Ill.—I wrote asking you for prayers and our business has prospered wonderfully. I thank God and you. —*Mrs. A. H.*

PROSPERITY BANK

East St. Louis, Ill.—I am inclosing my check for the prosperity bank. We made the demonstration regarding the stock. One year ago it was worthless, but since receiving the last bank we have been able to sell the stock at a good price. We now have the nucleus for the new home that we want. My husband's salary has been increased. We are indeed very grateful.—*Mrs. M. S.*

St. Louis, Mo.—We thank you for your prayers. Since receiving the prosperity bank we have had good results almost daily. You have taught us to think and live prosperity, and now things seem to work out as they should. —*Mrs. L. P.*

New Orleans, La.—Since receiving the prosperity bank I have been able to pay all of my debts, make a payment on the home, and keep the children in school, besides taking care of the family expenses. I have great faith in your prayers.—*Mrs. W. C. C.*

Albany, N. Y.—Within ten days after receiving the prosperity bank I was given an increase of $15 a week in salary.—*J. S. B.*

Akron, Ohio—I am sending $3 that I have saved in my prosperity bank. Abundance is manifesting in everything with which I am connected. A promotion came for my husband, our home has come to be a meeting place for our friends, and there is more understanding and happiness

in the home. I can truly say that the bank plan works. —*Mrs. L. E. F.*

Seattle, Wash.—When I wrote for a prosperity bank I asked that you remember my son in your prayers. He now has employment. I am very grateful. Inclosed is a small offering.—*Mrs. D. L. A.*

Los Angeles, Calif.—Before I received the bank my husband was earning only a fair sized salary. From the day that I started filling the bank his sales increased to such an extent that for last week his check amounted to more than $125.—*Mrs. D. K. C.*

Chicago, Ill.—You may discontinue prayers for me. I have been assigned a place as a regular teacher in the schools. Your prosperity bank system is wonderful. I am grateful for the blessing that has come to me through God and Unity.—*N. A. L.*

Atlanta, Ga.—I wrote you for a prosperity bank, asking your prayers that my husband might sell his vacant lot. We needed the money to keep up the payments on our home. The company from which we bought the lot sold the same lot to another person by mistake. The company then bought the lot from us, paying us cash with 7% interest for what we had paid in. I praise God, for I know that he answers prayer.—*Mrs. R. S.*

Bellingham, Wash.—How wonderful to see the law in operation! Since the prosperity bank came, I have sold a piece of property at a good profit. The buyer will also make money out of it, so I am doubly happy. Best of all, I feel that I am gaining freedom from a claim which has held me for years. Thank you and God bless you.—*B. W.*

St. Louis, Mo.—Wonderful things have happened since I have been using my prosperity bank. I have prospered in every way. I have paid all my debts, and hard things have become easy. God bless Unity and its good work.—*B. W.*

El Paso, Tex.—When I wrote asking for the prosperity bank, I was without employment and in a very unhappy environment. Shortly after communicating with you I obtained employment and now I have very congenial surroundings. I am grateful to God and to you for your spiritual help.—*A. P.*

Milwaukee, Wis.—I have used the Unity prosperity bank for several years. I am convinced that through your efforts and by my use of the bank statements I have been

able to build a consciousness that knows whence my good comes. God bless you in your work.—*E. W. C.*

CHILDREN

Minneapolis, Minn.—I asked your help concerning my health and school work. My health improved quickly and my school work has improved greatly. I am very grateful.—*M. R.*

North Fork, W. Va.—I thank you for what you have done for me. I have been praying regularly and I know that you have been praying with me. I did not know that praying could do so great a miracle—but of course it was done by the help of the Lord. I always hoped but I never thought that I would be well again, as I am now. I used to have to leave off some of my pleasure on account of sickness, but now I have all the pleasure I want. I romp and play and it does not bother me the least bit.—*L. W.*

West Union, Iowa—I wrote you about my violin lessons, which I was just beginning. After taking lessons for six months, I have been promoted to the senior orchestra. —*D. C.*

Vancouver, B. C., Canada—I have improved greatly in my school work since I wrote to you. I thank you very much for praying for me.—*E. R.*

Chicago, Ill.—I asked your prayers that I might find a good home and have a chance to go to school. When I sent you my letter I felt that I did not have a friend on earth. Now I have a good home and shall be able to go to school. I get along nicely with every one. I want you to continue praying for me.—*A. C.*

CORRESPONDENCE SCHOOL

Washington, D. C.—This course of lessons has been an inspiration to me. It has explained many puzzling questions. I shall continue to study and shall try daily to put Truth into practice.—*Mrs. M. A. H.*

Binghamton, N. Y.—I am deeply interested in the Correspondence School lessons. The prosperity lesson has brought peace and contentment to my mind. I have left my problems with God, the only Source, and trustfully I wait for my solutions. However, I am not idle. I do the things at hand, loving all that I do. A quiet calm possesses me

and I rejoice because all work means service.—*Mrs. D. W. J.*

Los Angeles, Calif.—The correspondence school lessons are wonderful. I have found much joy in the study of them. The lesson on "The Word" seems to me the best of all. I thank you for your loving instructions.—*L. M.*

Stover, Mo.—I am very thankful for the correspondence school lessons. They help me greatly.—*Mrs. F. E.*

RADIO

Harrisonville, Mo.—A few weeks ago I was using an outside aerial and the reception was so bad that I gave up trying to get your station. Now I am using an underground aerial 100 feet long, buried in a trench, beneath eight inches of dirt. Your station now comes in clear as a bell, with good volume and no static. We enjoy your talks and receive much good from them.—*O. L. K.*

Bronson, Kans.—I was an interested recipient of your healing musical service. Singing, speaking, and music were received clearly. I took part in the service just as if I had been in your auditorium.—*L. B. K.*

Grandview, Man., Canada—I was much pleased with your program tonight, as it came in plainly. I enjoyed the talk on Practical Christianity.—*E. B.*

ILLUMINATION

Cincinnati, Ohio—I put your instructions into practice and the effect was manifest at once. I had been harboring many unkind thoughts but I found them all gone instantly. —*C. G. N.*

St. Louis, Mo.—I wrote you asking your prayers that my son might be helped in his high school work. Last week he brought his report card home and his grades were quite good. I am grateful for the instructions and The Prayer of Faith, for they have helped me.—*Mrs. F. B.*

Seattle, Wash.—I cannot express my gratitude for the help and the inspiration that I have found through Unity. I have been brought close to God.—*Mrs. W. F. R.*

Detroit, Mich.—I am a new creature. Through my study of Unity literature my outlook on life has become much brighter.—*Mrs. E. K.*

MISCELLANEOUS

Hot Springs, Ark.—Find inclosed $50, my tithe. Your literature has helped me more than I can possibly express. There was a dreadful hailstorm here and my car happened to be sitting out in the yard. Lumps of ice larger than a hen's egg fell thick and fast. I placed everything of mine in the Lord's hands. None of my property was damaged, while all around there were battered roofs, broken windows, and damaged cars. I did not forget to thank God for his protection.—*Mrs. A. N. C.*

Arcadia, Fla.—I received the healing and prosperity record. It is wonderful. Unity has worked wonders for us.—*Mrs. H. S. R.*

Anchorage, Alaska—We are inclosing herewith our check for a portion of our tithe. We are very grateful for your prayers. My husband has not used tobacco in more than five weeks and the desire to smoke has entirely left him.—*Mrs. F. J. S.*

Tulsa, Okla.—I was sick and discouraged. Since writing you I seem to be living in a new world. I have been blessed and prospered and I have improved physically and mentally. A clearer understanding is coming to me through my study of your wonderful magazine.—*W. H.*

APPRECIATION

Plattsburg, Mo.—I find Wee Wisdom very pleasing to my tiny tots. They are attracted by the charming illustrations and won by the alluring little stories.—*H. I. W.*

Kansas City, Mo.—From the day that I wrote asking your prayers for prosperity, I have been able to see things in a more perfect light. My burdens have been lifted, my determination to do right has been strengthened, and my Christian understanding has been broadened.—*O. B.*

Hidalgo, Mexico—I take pleasure in sending you $20, part of my tithe. You may discontinue prayers for my friends. They have been greatly helped, and I thank you heartily in their behalf.—*T. E. P.*

Wanganui, New Zealand—I thank you for the many great services that you have rendered me through your prayers. Through your help, life has become more joyous. —*D. S.*

PUBLISHERS' DEPARTMENT

SUBSCRIPTIONS PAYABLE IN ADVANCE

Single copies: Unity magazine, $.10; The Christian Business Man, $.10; Wee Wisdom, $.10; Unity Daily Word, $.10; Weekly Unity, $.02; Unity Healing and Prosperity Records, $.30.

Unity magazine. The official organ of the Unity movement. Monthly .....$1 a year
Weekly Unity. Devoted to short articles on practical Christianity .....$1 a year
Wee Wisdom. Teaches Truth to the wee folk. Artistic. Monthly .....$1 a year
The Christian Business Man. Puts Truth into business. Monthly .....$1 a year
Unity Daily Word. A monthly manual of daily metaphysical studies .....$1 a year
Unity Sunday School Leaflet. Explains S. S. lessons. Weekly .....$1 a year
Unity Local Program. Gives Sunday program at headquarters. Weekly .....$1 a year
Unity Records. Charles Fillmore's voice records of monthly statements .....$3 a year

Sample copies of these periodicals, except the records, will be sent free upon request.

TO UNITY SUBSCRIBERS

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription. A mark around this notice shows that your subscription expires this month. A subscription blank is also inclosed for your convenience in renewing.

When asking a change of address, always be sure to give us your old address as well as your new one; also be sure to mention the name of each magazine to which you are a subscriber. In all your communications, always sign your name the same way.

RAISING THE STANDARD

Hundreds of requests come to us for notices concerning study classes, and the campaign to establish a study class in every community has created a demand for teachers.

While Unity School does not control centers or study classes, when notices concerning a class appear in Weekly Unity, our readers get the idea that we have virtually indorsed the work of that class or center. When these notices and similar announcements are published and our readers are led to attend, how can we be assured that they will receive inspiration and help measuring up to Unity standards?

It seems necessary and justifiable that a certain amount of preparation be required from one who would conduct a study class, before we invite Unity readers, through published notices, to attend that class.

This statement does not apply to the meeting of a few friends who gather to read and study Unity literature; such meetings are in many cases very helpful. But when the class is ready to invite the public it should be sure that the teacher is equal to the situation.

Before notice of a class is given in Weekly Unity, or any other announcement is made, the teacher of the class should have completed the course in Methods and Ideals for Conducting Centers and Study Classes, and at least half of the Correspondence School Course.

The greatest teacher of all is the one who lives the principles of Practical Christianity. Desire to be of help and inspiration to others is sure evidence that one is attaining a consciousness of the freeing Truth. Those who have this understanding will surely appreciate the reason why it is expedient for us to withhold notice of class activities until certain requirements have been met.

We shall appreciate the coöperation of all centers and classes in establishing the Unity teaching in the field.

If you desire to teach the Unity principles and if you are not already enrolled for the Methods and Ideals Course and the Correspondence School Course, we suggest that you apply for these courses at once with a view to meeting the requirements as outlined in the foregoing paragraphs.

Application for enrollment in the Methods and Ideals Course should be directed to the Field Department.

Application for enrollment in the Correspondence Course should be addressed to the Correspondence School Department.

THE 1925 UNITY CONFERENCE

Kansas City, October 4 to 17

Every reader of Unity magazine is cordially invited to attend the Third Annual Unity Conference, October 4 to 17.

We shall not send personal invitations to leaders of Unity centers, but shall trust Spirit to guide our coworkers. We are assured, however, that all who come to this Conference will receive enough good to warrant their outlay of cost and time. The world is hungry for spiritual truth. We teach a truth that will satisfy that hunger.

The Unity annual conference will not waste any time in externals. By this, we mean that the organization is so simple and flexible that its operation does not require a large official staff. As a matter of fact it has no officials. Each year a few committees are appointed among the local workers to look after the details of the two-weeks convocation.

We do not put on any drive for finances. The expense is light and is met by the daily contributions placed in the baskets which are passed at the various meetings.

That we may have the baptism of the Holy Spirit, we ask all those planning to come, to join with us daily in a short period of prayer for the outpouring of Spirit upon this gathering. We are consecrating ourselves to the good work, putting aside all personal ambitions, and are asking the Lord to use us in his own way, to the end that the world may be helped through our ministry. Our central thought is, "The Father abiding in me doeth his works."

You will have no trouble securing rooms in the neighborhood of Unity headquarters. We shall be glad indeed to assist you with this detail, upon your arrival in Kansas City. Delightful vegetarian meals are served at Unity Inn, the largest and most beautiful vegetarian cafeteria in the world.

Address all inquiries regarding the Conference to

UNITY SCHOOL OF CHRISTIANITY,
Secretary, Unity Conference,
913 Tracy, Kansas City, Mo.

Have you an ideal toward which you are working? Mary W. Fry has set forth her ideal of perfection in a little booklet entitled "My Litany." It is a supplication to the Lord for the things which tend to perfection. It expresses an ideal toward which we all might well direct our energies. The price of this little booklet is only $.10.

A WEE SERMON EACH DAY

When Charles Fillmore walked into the office one morning recently one knew immediately that he was even more joyous than usual—and he was.

He said: "I have just been over to the studio to hear the latest Healing and Prosperity Records, and you can tell the people that we are satisfied with them now. I have never been perfectly satisfied with these records until now. Tell them that the records sound more like me than I do."

And so we are telling you. For more than a year our record department has been working on these records, making changes and improvements each month. We feel that the experimental period is over and that now we can guarantee that you will be satisfied with the records.

The records are double-faced, with the Healing Thought and explanation on one side and the Prosperity Thought and explanation on the other side. Accompanying each record is a printed slip containing the exact words that Charles Fillmore speaks on the records.

Our subscribers living in remote places, where they do not have access to lectures by the Unity teachers, will especially appreciate this contact with Unity headquarters. Our friends write us that they receive an inspiration from these spoken words of Charles Fillmore that they have never been able to get from the written word.

You will be interested in the following brief extracts from letters about the records:

"Every word is very constructive. I must commend their beauty."

"They are so clear and plain that Mr. Fillmore's voice seems almost real."

"Please accept my sincere thanks for the improvement in the Unity Records. They are fine, and they play on my machine just as well as the standard records."

"It is just like having a wee sermon each day."

"We think the last Healing and Prosperity Records are the most nearly perfect yet released; in fact, they are perfect. They sound just as plain as though Mr. Fillmore were right in the room."

The subscription price is $3 a year; twelve five-inch double-faced records during the year. May we enter your subscription at once?

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

PUBLISHERS' NOTES

There is something of sacredness about the contents of a letter. This is especially true of Unity School's correspondence. People sometimes pour forth their innermost thoughts in their letters to us, thoughts which they would not express to their closest friend in conversation. Then, too, many of the letters to Unity School contain money or checks. Statistics which the government has prepared in regard to mail which is incorrectly addressed will be of interest to our correspondents and may make them more careful about the addresses on letters which they send to us.

21,000,000 letters went to the dead letter office last year.

100,000 letters go into the mail yearly in perfectly blank envelopes.

$55,000 in cash is removed annually from misdirected mail.

$12,000 in postage stamps is found in similar fashion.

$3,000,000 in checks, drafts, and money orders never reaches the intended destination.

It costs Uncle Sam $1,740,000 yearly to look up addresses on misdirected mail.

200,000,000 letters are given this service yearly.

There are two possible remedies for this: Be sure that to the best of your knowledge you have written on your letter the correct address of the person to whom you are writing; be sure also that each letter which you send out has on it your return address. Every man knows his own address, if not that of his correspondent.

At a recent Unity publication conference some one asked how many copies of "Lessons in Truth" had been sold since the book was first put on the market. Lowell Fillmore indulged in some rather interesting retrospection in considering this question. He said: "At first, years ago, we kept no record of sales. 'Lessons in Truth' was published in three books, with four lessons in each book. When an order came in for half a dozen copies I would go out and hunt up the sheets, perhaps print the covers, sew them together with yarn, and send them out. Those were the days when each order was prepared especially for the user." Not so many years, and still—how far away from that we are now. Each edition now consists of thousands of copies and each order affects at least one hundred workers.

The 1926 Unity Calendar will contain many original features. The inspirational thoughts for this calendar are taken from Myrtle Fillmore's book, "Wee Wisdom's Way." We do not wish our subscribers to be misled by this fact into thinking that this is a calendar for children. The statements have been chosen after much thought and we feel certain that they will prove of value to all who use them. The type will be large and easily read and the border an unusually attractive one in four colors. The calendar itself will be cream color. The price of the calendar will be $.50. Announcement will be made in the next issue of this magazine of the date when we shall be prepared to fill orders for it. In the meantime, we suggest that you keep it in mind for your Christmas list and that you plan to send in your order at the earliest possible opportunity. Remember that last year our supply of calendars was exhausted before Christmas and that many of our friends were disappointed in not being able to secure calendars.

"In the two years that I have been using the Prosperity Bank, my life has unfolded as a bud unfolds. Now, when trials come, they are soon erased from the mind and heart. Most of those whom I have interested in the literature have learned the value of spreading the work with a Prosperity Bank." It is through this endless chain, from one new subscriber to another, that the great Truth is spreading over the whole world. You, too, may have a part in this great work. Read more about the Prosperity Bank plan on page 296 of this magazine.

"I love Miss Shanklin's little booklet, 'Good Words,' and I use it for daily inspiration. I am going to send soon for several copies of it to distribute among my friends." It is through the help of such people as the writer of this letter that Unity is carrying on its great work. Not only is she attempting to live her life according to divine principles, and thereby inspiring others, but she is sharing with her friends the literature that gave her the knowledge of those principles.

We ask that when remitting by check you use particular care in the writing of the check. Each year it is necessary for us to return hundreds of checks for correction, for proper indorsements, or for signatures. Your care in writing your check and in making certain that your account is sufficient to cover the check, will be much appreciated.

"Law is back of all appearances. We cannot fulfill the law by giving in a haphazard way, any more than haphazard ways of figuring mathematical problems can be expected to furnish correct results." This is the idea back of a very interesting article on "The Law of Tithing," by Frances W. Foulks, formerly a teacher at Unity headquarters. This article will appear in the October issue of Unity. This same number of Unity will contain another article in Charles Fillmore's series on "The Twelve Powers of Man." If you have not already begun this series, we suggest that you do so now. The August issue contained an introduction to the series and this, the September issue, contains Mr. Fillmore's discussion on "Faith." You will find the whole series very much worth your while.

Are you striving for health, purity, peace, harmony, wisdom, prosperity, beauty, love, or joy in your home? "Consecration of the Room" contains twelve beautiful statements to be used in calling these various qualities into manifestation. The booklet is daintily bound and tied with a white silk cord. It is an ideal gift booklet, especially suited for some one just moving into a new house or apartment. Such a person will find added joy and happiness from such a home if from the first he begins to produce an atmosphere of joy and happiness. The price of this booklet is $.25.

Taé and Juan were two happy little Indian boys. The story of their visit to the cliff dwellings of their forefathers makes a very interesting tale for Wee Wisdom children. This story will begin in the September issue of Wee Wisdom and will be completed in two installments. Your kiddies will enjoy making the acquaintance of these two little boys and will be delighted to explore with them the cañons and caves of the land of the cliff dwellers.

"Getting the Prosperity Consciousness." This is the subject of a special article in the September number of Unity Daily Word. We know that it will prove helpful to any one who needs a better consciousness of prosperity. In addition to this article there are the regular daily studies. Each day of the month has a full-page lesson. There are no references to be looked up. To get you acquainted with Unity Daily Word we will send you a sample copy free, upon your request; or, better still, just inclose $1 for a year's subscription.

With the fall days comes time for more reading and studying. It is through study that we can eventually attain that deep understanding of the basic principles of Truth necessary to our own development. Unity has a definite course of study which it recommends to its students. For beginners, "Lessons in Truth," by H. Emilie Cady, is to be studied in conjunction with Weekly Unity. The strong and inspiring teachings of this book form a valuable foundation for further study. For more advanced study, "Christian Healing," by Charles Fillmore, and Unity magazine, are especially well adapted. "Christian Healing" is a book on practical spiritual healing. These books may be obtained in uniform bindings. The prices of the various bindings may be obtained from page 295 of this issue.

Boys are such funny folk. They do try so hard to be real men. They don't like "sissy" games and "sissy" stories. They like things that are strictly for boys. That is the reason why Wee Wisdom has added a department especially for them. This new department is called "Handicraft." This page is taken care of by a man who knows all about making interesting things with hammers and saws. Sometimes the designs that he tells about are for toys; sometimes they are for things that mother would like to have in her house. In the September Wee Wisdom, "Handicraft" teaches the boys how to make pencil boxes, just the thing that they will need soon for school.

FOOD SENSE

It is sensible to eat good food—food that is palatable and nourishing. It is not good sense to take into the system food that clogs more than it nourishes.

Vegetarian meals are nourishing meals. By following the directions in the Unity Inn Cook Book meals can be made pleasing and palatable. Every receipt in this book has been tried and tested. Salads, soups, sandwiches, desserts, and other preparations that are hard to vary have been given special attention.

Unity Inn Cook Book is a 400-page book, bound in washable cloth; it contains 910 receipts for meatless cookery, and eighty-four balanced menus. It is "Food Sense" that prompts you to send $2 now for a copy of the Unity Inn Cook Book.

UNITY GOOD WORDS CLUB

Charles Fillmore said, in a lecture on the power of the word: "Every man is held accountable for his lightest word. Let us meditate on that. Join the Unity Good Words Club which has a membership of nearly 40,000."

The pledge:

I believe in the power of the spoken word, and I realize that I am held accountable for even my lightest words. I also believe that there is power in united effort. Therefore I desire to become a member of Unity Good Words Club, that I may unite in helping others as well as myself to speak only good, true words.

I agree to guard my conversation against all negative words and to speak words of trust, faith, wisdom, goodness, truth, health, courage, cheer, purity, peace, prosperity, praise, joy, and good will. I will also abide by the rules of the Club.

Name .....

Address .....

City .....State .....

Sign personally and return for enrollment.

Freewill offerings help to meet the Club expense.

The official emblem (button or pin, gold), $1.50; a motto pledge card, $.25; and a Reminder Box, free, are special helps.

Please check the magazine to which you subscribe or have access: Unity (——); Weekly Unity (——).

SILENT-70

This is the department of Unity that attends to the distribution of free literature. You who have been benefited by the study of Truth and who desire to help others to see the Light, are invited to join Silent-70 and take up this work. Write to us for information.

An important feature of the Silent-70 activities is the prison work. We send Unity literature to prisoners, and several thousand prisoners are now corresponding with us. Many of them ask for individual correspondents. If you are willing to take the name of a prisoner and correspond with him personally, we shall be glad to hear from you. This will help him in his study of Truth, and greatly aid us in our prison work. (Kindly state whether you wish to correspond with white or colored prisoner.)

WHERE UNITY PUBLICATIONS ARE SOLD

A representative line of the Unity books, booklets, and magazines will be found at the following places. You are invited to call personally, inspect the Unity literature, and make your purchases direct from the nearest address.

Many of the centers and classes listed below have regular meetings which you are cordially invited to attend.

ALA, Birmingham—Mrs Moody Wray, 1109 12 Ct n
Mobile—Unity Class, 256 N Conception
CALIF, Alameda—Home of Truth, Grand and Alameda
Arcadia—Unity Class, Oak Tree Cottage, E Huntington dr
Berkeley—Home of Truth, 2738 Regent; Northbrae Truth Cen, 1037 Colusa
Cloverdale—Truth Cen
El Centro—Unity Reading Rm, First Natl Bank bldg
Fresno—Unity Truth Cen, 925 Divisadero; Emilie Wiesenberger, 105 N Van Ness
Hermosa Beach—Meta Lib, 837 Hermosa
Hollywood—Unity, 5640½ Sunset blvd; Phedra McKee, 1556 Morningside ct; Unity Cen, 677 N Wilton pl
Huntington Beach—Mrs J A Wood, 490 2d
Lamanda Park—Unity Truth Cen, 65 S Roosevelt
Long Beach—Unity Soc, 432 Locust
Los Angeles—Unity Cen, 2120 S Union; Unity Fellowship, 618 W 9th; Unity Truth Cen, 233 S Bdwy, rm 405; Home of Truth, 1975 W Wash; Meta Lib, 432 Music-Arts bldg; Betty Crittenden, 3658 Ruth Ellen; Bullock's; Truth Cen, 1073 Calzona
Modesto—Unity Reading Rm, 1030 12th
Oakland—Fruitvale Truth Cen, 2021 24th; Unity Truth Cen, 1450-B Alice; Mrs R A Townsend, 376 38th; Meta Lib, Odd Fellows bldg
Osdick—Mrs D G Thomson
Pasadena—Unity Soc, 482 El Dorado; Unity Cen, 40 and 42 Oak Knoll; Brown Shop, 190 E Colo
Richmond—Mrs Beulah W Tiller, 146 2d
Riverside—School of Christianity, 1263 Main
Sacramento—Unity Study Class, 1217 O
San Diego—Unity Soc, 412 A; Home of Truth, 1515 Front; Meta Lib, 1023 7th; Mrs M K Simpson, 3929 University
San Francisco—Unity Temple, 251 Post, rm 412; Meta Lib, 466 Geary; Home of Truth, 1919 Sacramento; Calif Truth Cen, 68 Post; Mission Unity Cen, American hall, 20th and Capp; The Emporium; Jessie J Knox, 177 11th ave
San Jose—Christian Assembly, 72 N 5th; Meta Cen, 31 Porter bldg
Santa Barbara—Truth Cen, 17 E Carrillo, rm 39
Santa Cruz—Universal Truth Cen, 15 Alta bldg; Meta Lib, 43 Locust
Santa Monica—Unity Truth Cen, 528 Arizona
Sebastopol—Unity Truth Cen, Palmknolla, Petaluma
Stockton—George B Purinton, 45 W Park
Van Nuys—Max and Else Nopper, R 1, box 426
COLO—Colorado Springs—Unity Cen, 109½ N Tejon, rm 10
Denver—Unity Cen, 302 Community Chest bldg
Ft Collins—Gertrude H Tracy, box 349
Pueblo—Unity Truth Cen, 124 W 13th
DEL, Wilmington—Earl W Howe, 507 W 9th
D C, Takoma Park—Caroline Clark, 36 Carroll
Washington—Unity Soc, 1326 I, nw; Unity Truth Cen, 1214 U, nw; Woodward and Lothrop, 10th and 11th, F and G; Meta Lib, 1627 K, nw
FLA, Jacksonville—Unity Cen, Seneca hotel, Ocean and Duvall
Miami—Pictorial Cen, 148 N E 1st
St Petersburg—Unity Cen, 646 5th ave s
Sarasota—Unity Truth Cen, 106 Curran
Tampa—Unity Cen, 1107 Marion; Unity Study Class, 115 W Genesee; Unity Truth Cen, 112 Hyde pk pl; Mrs C H Wilson, Log House, R 1, Sulphur Springs, via Tampa
GA, Atlanta—Robert B Harrison, 413 Chamber Commerce bldg
Waycross—Truth Cen, 1211 Burnet
IDAHO, Boise—Unity Center, 112 S 10th
Montpelier—Verna I Shupe, box 531
ILL, Centralia—Meta Lib 200½ E Bdwy, rm 6, upstairs
Chicago—Unity Soc, 511 Capitol bldg, 159 N State; Unity Fellowship, 431 S Wabash, Auditorium, rm 45, 64 E Van Buren; Mrs F G Ritchie, 1712 Straus bldg, 310 S Mich; Life Institute, 2624 Wabash; Belle K Chapin, 1643 W Madison; Roseland Unity Study Club, 11749 Union; W Pullman; Unity Cen, 3506 S State; Unity Soc, 316 E 31st
Chicago Heights—Unity Home of Truth, 1136 Emerald
Moline—Truth Cen, 1620½ 3d

Springfield—Lawrence Cen Constructive Thinking, 325 E Lawrence
Waukegan—Mrs C W Lindberg, 408 South
IND, Anderson—Marie Morris' Community Home, 1607 Madison; Anderson Truth Cen, 421 W 11th
Fort Wayne—Unity Study Club, 1210 S Calhoun
Indianapolis—Unity Truth Cen, 1114 Odd Fellows bldg; Unity Library, 1144 N Missouri
Kokomo—Mrs Norman Simpson, 523 S Washington
Marion—Boston and Big Store
Muncie—Unity Class, 1215 S Jefferson
Vincennes—C S Miller, 316 Main
Wabash—Alice M DePuy, 75 W Maple
IOWA, Cedar Rapids—Unity Cen, 1011 2d e
Des Moines—First Unity, 228 Victoria hotel; Mrs D A Gross, 713 School
Oskaloosa—Kate Caldwell, 714 E High
Sioux City—Unity Truth Cen, 409 Ross
KANS, Kansas City—School of Christianity, 1936 N 6th
Wichita—Home of Universal Love, 1855 N Market; Unity Cen, 3859 E Douglas; Mrs Sarepta de Healea, 824 S Martinson
KY, Louisville—Truth Cen, 604 Shubert bldg; W K Stewart Co, 425 S 4th; Mrs Oscar E Rehm, 1006 Cherokee rd; Life Builders, Hotel Willard
LA, New Orleans—P L Brothers, sr, 1207 Constantinople; Unity Cen, 2301 St Thomas; Rev J S Wright, 2538 Orleans; Unity Society, 289 Audubon
Shreveport—Willa S Norwood, box 638
MAINE, Saco—World Helpers, Flagg Pond rd
MD, Cumberland—Mrs Geo C Bischoff, 131 Cumberland
MASS, Boston—Truth Cen, 739 Boylston; Meta Club, 234 Boylston; Home of Truth, 111 Newbury; Old Corner Bkstore, 27 Bromfield; Adolph's School, 472 Boylston; Progressive Bkshop, 140 Longwood
Lowell—Mrs Frank W Derby, The Pleasanton
N Adams—Unity Class, 41 Blackinton
Springfield—Unity Cen, 21 Besse pl, rm 214
MICH, Battle Creek—Unity Class, 90 Highway
Detroit—Unity Cen, 3782 Woodward; G W Hurley, 1532 Maple, rear; Book Nook, 4650 Woodward; Mrs E H Burmester, 3419 Fisher
Grand Rapids—Ida Bailey, Coit rd, North Park, r r 9; Herpolsheimer Co
Ionia—Lucia Vosper, E Main
Kalamazoo—School of Christianity, 211 W Dutton
Lansing—John Preston, 130½ Ionia
Port Huron—Helen S Carpenter, 1134 Pine
MINN, Duluth—Unity Center, 501 13th E
Minneapolis—Unity Soc, 1760 Hennepin, apt 4; Unity Cen, 831 Aero bldg; Caroline D Walen, 2310 W 50th; Psychology Club, 2744 4th s; Harmonial Cen, 1607 Nicollet
St Paul—Meta Lib, 99 Garfield; Soc of Truth, 924 Arkwright
MISS, Greenwood—R L Hataway, 807 S Main
MO, Kansas City—Unity Lib, 913 Tracy; Unity Reading Rm, 1107 Waldheim bldg; Unity Cen, 220 Jewell bldg, Armour and Troost; Bookman Lib, 1108 Grand; Emery, Bird, Thayer
Lees Summit—Unity Farm Study Class
St Joseph—Unity Cen, 225 Kirkpatrick bldg
St Louis—H H Schroeder, 3537 Crittenden; Unity Cen, Hotel Melbourne, Grand and Lindell; Truth Cen, 4030 Lindell; Mrs J C Appel, 2631 Russell
MONT, Butte—Keefe Bros, 25 Park
NEBR, Lincoln—Unity Soc, 502 Fraternity bldg
Omaha—Unity Class, 3314 Burt; Meta Lib, 280 Acquilla ct, 1615 Howard
NEV, Las Vegas—B M Bower, box 981
Yerington—Mrs C S Durand, box 67
N H, Manchester—Home of Truth, 153 Concord
N J, Atlantic City—Truth Cen, 1113 Boardwalk, suite 6
East Orange—Divine Science, 7 Triangle bldg
Elizabeth—Unity Soc, 1081 E Jersey
Hackensack—Truth Cen, 360 State
Montclair—M Elizabeth Blackmore, 303 Claremont
Newark—Mrs C H Stringer, 97 S 10th; Christine North Hansen, 346 Sanford
Paterson—Unity Truth Cen, 98 Bdwy
N M, Raton—May Schleifer, 321 N 4th
N Y, Brooklyn—Unity Classes, 774 E 4th; Unity Soc, 118 Pierrepont; Unity Soc, 130 Milton; Mrs Mary A Barnard, 38 Putnam
Buffalo—Unity Soc, rm 18, mezzanine floor, Hotel Statler; League for Larger Life, 152 Elmwood
New Rochelle—Unity Cen, 490 Main
New York—Unity Soc, 250 W 57th; Brentano's, 5th ave and 27th; Meta Bkshop, 5 W 42d; Divine Science Pub Co, 113 W 87th

ROCHESTER—Unity Soc, Hotel Seneca; Scrantom's, Powers bldg
SCHENECTADY—Unity Cen, 125 Park
SYRACUSE—Katherine Carter, 155 E Onondaga
UTICA—Home of Truth, 5 Hobart
N D, DICKINSON—Knapp's
OHIO, AKRON—Unity Cen, 283 S Main
CANTON—Ralph Young, 139 Cleveland, sw
CINCINNATI—Unity Cen, Burnet house, 3d and Vine; Divine Science Lib, 9 W 4th, rm 57; New Thought Temple Lib, 1216 Mercantile Lib bldg; Universal Truth Cen, 11 W McMicken
CLEVELAND—First Church Div Science, 337 Truman bldg, 1030 Euclid; Unity Study Class, 11322 Ohlman; Christ Church, 1936 E 79th; Tucker School, 5012 Euclid; Unity Healing Cen, Carnegie hall, 1220 Huron rd
COLUMBUS—Unity Truth Cen, Seneca hotel, Broad and Grand
HAMILTON—New Thought Unity Temple, 440 N D
MT VERNON—Katherine K Staunton, 15 N Mulberry
TOLEDO—Unity Cen, 435½ Superior; Tiedtke's news stand
YOUNGSTOWN—New Fellowship School, 305 Elm, apt 1
OKLA, BOLEY—Mrs Anna C Hughes, box 44
OKLAHOMA CITY—Unity Cen, 305 Baltimore bldg
TULSA—Unity Class, 510½ S Main; A F St Clair, Densmore hotel; Mrs B M Wilson, 1204 N Elgin
OREGON, MILL CITY—Jennie Christensen, box 169
PARK PLACE—Clara H Rosebraugh
PORTLAND—Meta Lib, 312 Central bldg; Realization League, 277 Corbett bldg; Tansing Book Co, 380 Morrison
PA, BUTLER—Ethel C Turner, 426 N Washington
ERIE—Truth Cen, Reed house
PHILADELPHIA—Unity Cen, 236 E 13th; Chapel of Truth, 1507 Walnut; Angelus Temple, 261 S 15th
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R I, PAWTUCKET—Ida M Syddal, 53 Lupine
PROVIDENCE—New Thought Cen, 72 Weybosset rm 307
TENN, CHATTANOOGA—Mrs Mary Owens, 501 School
MEMPHIS—Unity Cen, 13 Woman's bldg
NASHVILLE—Unity Cen, 206 Maxwell house
TEX, ABILENE—Hartin's Health School, 1022 1st st n
DALLAS—Unity Cen, 1911 Elm, rm 202; Unity Club; 3606 Roseland; Unity Circle, 1631 Pine
EL PASO—Unity Cen, 305 E Franklin
FT WORTH—Unity Truth Cen, 505 Worth bldg
GALVESTON—Purdy's, 2217 Market
GREENVILLE—Collins Book Co, 2901 Lee
HOUSTON—Unity Meta Cen, 1 New Majestic bldg; Mrs Mattie E Ament, 1717 Congress; Finney M Haddon, 207 Title Guaranty bldg
SAN ANTONIO—Unity Cen, 818 Maverick bldg, Houston
UTAH, SALT LAKE CITY—Gertrude Gnekow Mitchell, A-10, Kenyon hotel
VA, NORFOLK—W M Freeman, 317 Granby; Truth Cen, 119 Tazewell; Mrs P B Cain, 1248 W 27th
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TACOMA—Unity Home of Truth, 719 Fawcett; Raymer's Bkstore, 1317 Pacific
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WYO, CASPER—Unity Truth Cen, rm 5 Zuttermeister bldg
AUSTRALIA, ADELAIDE—New Thought Cen, 5 Darling bldg, Franklin
BRISBANE—Unity Truth Cen, Albert House, 2d flr
MELBOURNE—Anna Hudson, 145 Collins; Book Shop, 229 Collins
PERTH—Albert & Sons, 180 Murray
SYDNEY—Mrs G Malm, Fayworth House, 381 Pitt; New Thought Cen, 149 Elizabeth
B W I, PORT OF SPAIN, TRINIDAD—Winston V King, 18 St Joseph rd; Unity Cen, 8 Irving Lane
CANADA, MONTREAL—Edith Clapp, 2588 A Esplanade
MOOSE JAW, SASK—Unity Cen, Hammond bldg, N basement
SASKATOON, SASK—Unity Study Class, 314 Canada bldg
TORONTO—Unity Cen, 53 College

VANCOUVER, B C—Truth Cen, 18 Fairfield bldg; Unity Church of the Healing Christ, 303 Hastings, w
VICTORIA, B C—Unity Cen, 600 Campbell bldg
WINNIPEG, MAN—Unity Cen, 519 Winnipeg Piano bldgs, Portage
ENGLAND, BELPER, DERBY—Rev W J Robson, 20 The Fleet
LIVERPOOL—Annie Fairbank, 136 Granby, Princes Park
LONDON—L N Fowler & Co, 7 Imperial arcade, E C 4; The Rally, 28 Denmark, N E 2; Order of the Golden Age, 155 Brompton rd, S W 3
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SCOTLAND, GLASGOW—Unity Lib, 1558 Gt Western rd
S AFRICA, JOHANNESBURG—Fairview-Unity Book Depot, 66 Grace

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wall,
I pluck you out of the
crannies,
I hold you here, root and
all, in my hand,
Little flower--but if I could
understand
What you are, root and
all, and all in all,
I should know what God
and man is.

--Tennyson.

PRINTED IN U.S.A.